THE

CHRISTIAN ADVOCATE.

JULY, 1828.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

(*Continued from p. 52.*)

LECTURE XXXIII.

Q. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies being still united to Christ, do rest in their graves till the resurrection."

Having considered the fall and recovery of man, and the benefits which, in this life, result to the people of God from their union with Christ, we are now to consider the benefits which they derive from him at death. True Christians, the genuine disciples of Christ, are, in the answer before us, denominated *believers;* and they are called so because none but they, really and practically believe—none but they believe "with all the heart to the saving of the soul." An historical, speculative, or educational belief of the gospel, although infinitely preferable to deliberate or careless infidelity, because more likely to lead to saving faith, is still not the belief which is connected with the pardon of sin, and with life everlasting. The faith that is saving affects the heart, as well as the understanding—"With the heart man believeth unto righteousness." True practical believers have that "faith which worketh by love"—the faith which the gospel demands as indispensable to salvation; and therefore they are, with an emphasis which is proper and discriminating, called, in the answer before us, *believers*—To all others death is the king of terrors. Death was the penalty denounced for sin; and to all who remain in their sins, and under the sentence of the violated law, this penalty, in all its extent, is executed when the body dies. They have lived under the influence of spiritual death, and when the soul is separated from the body they suffer an eternal death.

But a most happy difference distinguishes the lot of true believers. In virtue of their union with Christ, they are entirely delivered from the sentence and curse of the law, from the desert and dominion of sin. "The sting of death is sin, and the strength of sin is the law." But from both these the believer is freed at the dissolution of the body, and hence even "the king of terrors" becomes a friend to the believer. Death is one of the articles in the inventory of his blessings; and he is enabled to triumph and say—"O death where is thy sting: O grave where is thy victory—Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Death to believers is indeed a great gain. At death they receive benefits from their Redeemer of the

most precious kind; which, till then, they could not receive.—Their souls are then "made perfect in holiness." Sin first contaminates the soul when it is united to the body, and the contamination will in some degree remain, while the connexion between soul and body lasts. But as we are assured that there shall, in no wise, enter into the New Jerusalem above, "any thing that defileth," it is the divine constitution that all the remaining corruptions of believers shall be dropt, with their bodies; and that their souls shall then be made perfect in holiness, and capable of full and uninterrupted communion with God.

This is an event after which the soul of every saint has earnestly panted. Oh how has it groaned under that body of death, which it has dragged through the whole of its spiritual life! How has it wished and struggled to get free! How has it sighed after a complete deliverance from all sin!—no more to be tormented by the risings of sinful passions, no more annoyed by unholy propensities, no more hindered in holy exercises: And all this is now completely attained—Quitting the earthly tabernacle, all sin is left behind, and the happy emancipated spirit comes forth, as pure as that which animated Adam before the fall; a spirit fitted for glory, fitted for heaven.

And our catechism affirms that it immediately passes into glory. This position is opposed, and was intended to be so, to two gross errors—The first is, the error of those who hold that there is an intermediate state, which they denominate *purgatory*—The second, that of those who maintain that the soul after death sleeps with the body, till the resurrection. As to first of these—the doctrine of purgatory—it is altogether a human invention, without even a colourable countenance from the word of God. There is not a sentence or a word of canonical scripture, which has even a plausible bearing on the doctrine of purgatory—That which looks the most like it is in the first epistle of Peter, where it is said, speaking of the Spirit of Christ—"that he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah." But the meaning of this text appears to be, that the Spirit of Christ influenced Noah, who was "a preacher of righteousness," to warn the unhappy men, whose spirits were then, and still are, in prison, of the danger which was so near them while the ark was preparing—Now, to build such a momentous doctrine as that of purgatory on a passage admitting of this construction, and on one or two others, still more violently tortured for the purpose, shows the total want of a solid foundation for the superstructure which is erected. It may also be added, that even the passages which are brought from the apocryphal writings, which are not canonical scripture, do not warrant this doctrine, as it is held and taught by the church of Rome: And, indeed, some of their most able writers admit, that it has no clear foundation in the sacred oracles. It appears to have been borrowed from the heathen mythology; and although there were some earlier notions in regard to it, the doctrine, as now held by the Papists, did not receive its shape, till more than four hundred years after the death of Christ.

As to the other error I have referred to, namely, that the soul sleeps with the body from death till the resurrection, it not only has no countenance from scripture, but is, I think, directly contrary to it. Even on the principles of natural reason, and the analogy of things, the balance of evidence is against it. For although I will not affirm that the arguments in favour of the natural immortality of the soul are

absolutely conclusive, yet I do think them far more plausible than those of an opposite kind. Divisibility and inaction are two essential properties of all matter; and on the other hand, indivisibility and activity seem to be essential properties of spirit: But things which differ in essential properties, cannot reasonably be supposed to be subject to the same laws. And as to appearances, we see the soul, in some cases, retaining all its powers, when the body is wasted to a shadow, and till the very moment of dissolution. These seem to be strong indications, that the soul may act independently on the body.

But after all, it is the word of God that must decide this point. And to my apprehension it decides clearly—"To-day thou shalt be with me in paradise"—said our Lord to the penitent malefactor. Yes, say our opponents—"But one day is with the Lord as a thousand years, and a thousand years as one day." And did our Saviour, I ask, say "*one day*," or "*in one day*," thou shalt be with me in paradise. No—he said "to-day," or "*this day*"—It is the same original word, σημερον, rendered "this day" in the Lord's prayer. And it seems undeniable that he could mean no other than the *natural day* on which he spoke—for there can be no reasonable doubt that the malefactor so understood the declaration, and we cannot believe that our Lord would deceive him by an equivocal expression. No, assuredly—that very day the soul of this penitent thief was to meet, and we doubt not did meet, his Saviour, in the paradise above. As to those who would read the passage—"To-day I say unto thee"—or, "I say unto thee to-day, thou shalt be with me in paradise,"—I know not whether so gross a cavil ought even to be mentioned. According to this arrangement of the sentence, the words "to-day," could have no other use than to render our Lord's declaration emphatick. But that, you will observe, had been done already—"*Verily* I say unto thee"—Not one of the ancient versions,* some of them made when the Greek was yet a living language, but disproves this rendering of the original; and I am persuaded it never would have been thought on, if it had not been sought for, with a view to serve and save a favourite hypothesis.

Again—In what our Saviour says of the rich man and Lazarus, the whole representation rests on this supposition, that souls experience happiness or misery in a future world, while their bodies are sleeping in the dust. I know it is said that *this is but a parable.* The scripture, however, does not say or intimate that it is a parable. But admit the whole representation to be parabolical, still it must be remembered that parables are intended to illustrate facts and truths; and every other parable that our Saviour ever spoke might, for any thing it contains, be a simple statement of facts. He never spake parables out of nature: And to suppose that he has grounded this representation on a state of things which never happens, and never can happen, is contrary to the whole tenour of our Lord's discourses. It therefore certainly does teach that souls live and act—are happy or miserable—while the bodies which they once animated, are yet in their graves.

But there is one of our Saviour's lessons of instruction, which should put this point beyond all controversy; because its whole force and meaning rests solely on the fact, that after the bodies of men are turned to dust, their spirits live and are conscious. I refer to the manner in which he silenced the Sadducees, who denied a future state altogether; though they professed to be the disciples of Moses.

* See Walton's Polyglott.

and to believe his writings. Our Saviour confounded these men by quoting a sentence from the writings of Moses, and making one short comment on it. The sentence is this—"I am the God of Abraham, and the God of Isaac, and the God of Jacob"—Then follows the comment—"God is not the God of the dead, but of the living"—That is, plainly, God spake these words to Moses, some hundred years after Abraham, Isaac and Jacob were dead as to their bodies, and yet they were still living, as to their souls. In other words, he spake of *living men*, whose bodies had long been turned to dust. The whole pertinence, force, and meaning of our Saviour's words turn on this very point, that the patriarchs were *living*, when God spake to Moses. Here, therefore, we have our Saviour's seal set on this truth. If you make the experiment you will find that you can make no sense or meaning of our Lord's argument, nor tell how, or why, it confounded the Sadducees, but only this—that God spake of men as living whose bodies had long been dead. I repeat it, therefore, the Saviour has here, professedly and unequivocally, set the seal of his authority on this truth—that the soul lives when the body dies.

Agreeably to this teaching of his Divine Master, the Apostle Paul speaks of being "absent from the body, and present with the Lord." Now, this, it is plain, would be absolutely impossible, if the spirit never can subsist when absent, or separated from the body. In like manner, when he says—"Whether in the body, or out of the body, I cannot tell"—he evidently supposes both to be possible. It virtually falsifies his language to say—that to be out of the body is impossible; for this is one of his suppositions—a circumstance which he supposes might have taken place in fact. He also had "a desire to depart, and to be with Christ, which is far better." To depart from what? From the world certainly—and we think from the body too. But no, say our opponents—He was to depart from the world, and to sleep some three or four thousand years in the dust of death, all of which would seem but a moment, till the resurrection, and after that he should be with Christ. Is this—let common sense pronounce, for common sense is one of the best interpreters of scripture—Is this the meaning which *naturally* suggests itself when the apostle says—"I have a desire to depart and to be with Christ"—No, it is not. The words plainly import, and the apostle, there is no doubt, meant, that to depart and to be with Christ, were events to take place at the same time. The two things were, in his mind, indissolubly and immediately connected.

We return from this long, but not unimportant digression, to dwell for a moment on the delightful thought, that "the souls of believers do, at death, immediately pass into glory." The moment the connexion between the soul and the body is dissolved, the happy spirit of the saint—perhaps, like that of Lazarus, convoyed by angels—wings its way to glory. How new and interesting the state in which the emancipated spirit now finds itself! All pain, and sickness, and sorrow, and sin, left for ever behind: all danger, and doubt, and conflict, and imperfection, forever terminated: all the principles of immortal health, vigour, activity, holiness, and happiness unutterable, expanding their best and sweetest influence. Thus the soul of the believer enters into glory; a glory which "eye hath not seen, nor ear heard, nor of which the full conception hath entered the heart of man."

Yet to give us some faint idea of that which our powers at present are inadequate fully to comprehend or sustain, God hath

been pleased to represent heavenly happiness to us, by a variety of emblems. It is called "a kingdom," to denote the fulness and extent of all spiritual and eternal good which the saints there enjoy, and the glorious dignity to which they are advanced; they are made kings and priests unto God and the Father; they receive a crown of glory which fadeth not away. Heaven is also called "a house not made with hands," to denote the unspeakable excellency of the heavenly mansions, above the most stately or splendid palaces built by the hands of men. To intimate its satisfying nature, it is called "an inheritance, incorruptible, and undefiled, and that fadeth not away." It is also denominated "a better country," to show that there is no adequate comparison between the things which are seen and temporal, and the things which are unseen and eternal.

It now only remains to take a short notice of the conclusion of the answer before us, which relates to the *bodies* of believers—"Their bodies being still united to Christ, do rest in their graves till the resurrection." When believers are united to Christ by faith, his union with them is with their whole persons, both soul and body; and the passages of scripture are not few, in which the bodies of the saints are represented as the peculiar property of Christ, as well as their souls: And it is remarkable that when the Apostle Paul bids a kind of holy challenge, for any one to tell what shall separate the saints from their Lord, he expressly states that death shall not separate them—As their souls are immediately translated to glory, so their bodies also are considered as the present property of Christ—as members of his mystical body; and as such, after they shall have mouldered to dust, they shall certainly be raised glorious and incorruptible. "As at the death of Christ, though his human soul was separated from his body, yet neither the one nor the other was separated from his Divine person; so neither the soul nor the body of the believer shall be separated from Christ, when parted from each other by death; but both of them shall remain indissolubly united to him forever. Hence the grave, which is a prison to the wicked, where their bodies are kept in custody to the judgment of the great day, is to the saints a place of rest. For them their Redeemer, when he entered the tomb, sweetened and hallowed it, and they are said to rest in their graves. Their graves are like beds of ease, where their bodies lie in safety, till they be joyfully awakened in the morning of the resurrection. Hence, too, their resting in the grave is expressed, in scripture, by "sleeping in Jesus;" intimating that they sleep in union with Jesus, and that his Spirit keeps possession of their dust, which he will quicken and rebuild as his temple, at the last day."* These ideas are expressed with equal beauty and justice by Dr. Watts, in the 18th hymn of his first book, and the 110th of the second—

Hear what the voice from heaven proclaims
For all the pious dead!
Sweet is the savour of their names,
And soft their sleeping bed.

They die in Jesus, and are bless'd;
How kind their slumbers are!
From suff'rings and from sins releas'd,
And freed from every snare.

Far from this world of toil and strife,
They're present with the Lord;
The labours of their mortal life
End in a large reward.

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And must this body die?
This mortal frame decay?
And must these active limbs of mine
Lie mould'ring in the clay?

Corruption, earth, and worms,
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh.

* Altered from Fisher's Catechism.

God my Redeemer lives,
And often from the skies
Looks down and watches all my dust,
Till he shall bid it rise.

Array'd in glorious grace
Shall these vile bodies shine,
And every shape and every face
Look heavenly and divine.

These lively hopes we owe
To Jesus' dying love:
We would adore his grace below,
And sing his power above.

Dear Lord, accept the praise
Of these our humble songs,
Till tunes of nobler sound we raise
With our immortal tongues.

My dear youth, although I have lived many more years than you, yet even since these lectures commenced, I have stood by the side of the death bed of some of your number: Nor is it improbable, although my life is more uncertain than yours, that I shall stand by the death bed of some of you, who now hear me. And when I stand there, tell me, shall I witness in you the benefits which believers receive from Christ at their death? Shall I see you welcome the king of terrors? Shall I see you triumph over him? Shall I see you joyfully anticipating the approaching moment, when your souls shall be made perfect in holiness, and pass immediately into glory? Or shall I see all the reverse? O shall I see you filled with agonizing fear! Utterly unprepared to die, and yet forced to meet your judge!—The one side or the other of this interesting alternative, you may experience, although I should not witness it. And remember, you are likely to die with joy, or with horror, according as you are, or are not, *believers*, in the sense of the answer before us. Will you not, then, seek that faith in Christ, and that union with him, which will be found so infinitely important in a dying hour, and in all the dread eternity which follows? Will you trifle away your precious time of probation, and run the risk of being summoned to death and judgment, without any preparation? Oh if I could see you seeking a saving interest in Christ!—could see you in earnest and deeply solicitous to be the Lord's—it would afford the happiest presage. God hath said, "they that seek me early shall find me." Seize on this promise while you may. To you it is now addressed. You are now in early life. At a more advanced age, even if you should live to such an age—as you have no certainty that you will—you will not be able *then* to plead this promise. Will not some of you, therefore—nay, will not all of you, resolve this very hour, in the strength of God, that you will begin to seek his favour in earnest; determined never to give over the suit, till you have satisfactory evidence that you are vitally united to the Lord Jesus Christ—that you have "believed on him to life everlasting."—Amen.

We are indebted to a clerical brother, to whom we lent a few numbers of the Archives du Christianisme, for the following translation. It will convey useful information to many of our readers—and we earnestly recommend to the serious consideration of all, the remarks of the translator at the close. While the Romanists are pursuing an organized system to diffuse their pernicious errors in our country, it does seem to us that some systematick endeavours should be employed to counteract them.

FROM THE ARCHIVES DU CHRISTIANISME.

ON THE RESIDENCE OF ST. PETER AT ROME.

Written by the Rev. A. Blanc, one of the Pastors of Mens, Isère.

It is upon the testimony of Papias, bishop of Hierapolis, that the popish tradition rests, respecting St. Peter's being at Rome, his founding a church there, and for twenty-five years discharging in it

the functions of a bishop. Papias was copied by Clement of Alexandria; Clement was copied by Eusebius,* and the latter has been copied by many authors, ancient and modern, who have been, perhaps, too much interested to render credible a fact, which will always be of very little importance to those who build their faith, not on the person of St. Peter, but upon the *corner stone*, Jesus Christ. The account of Papias, which is based upon a hearsay only, about eighty years after the occurrence to which it refers, is still extant, and is full of fables and ridiculous tales—such as the contest which this apostle sustained against Simon the sorcerer, his crucifixion with his head downwards—as if Nero had left to the Christians the care of settling the forms of their own punishment—and other similar things, which were reported originally only by this Papias himself. Eusebius, speaking of him, calls him "a man of narrow genius, and too credulous."

According to the testimony of the same Eusebius,† Dionysius, bishop of Corinth, an author of the second century, affirms also that St. Peter and St. Paul met at Corinth, and that they departed together for Rome, where they suffered martyrdom. But, besides that Dionysius himself complains that his letters had been falsified by heretics,‡ a circumstance which considerably invalidates the authority of his writings, this testimony ought not to outweigh the truth of our Holy Scriptures, which, with the Divine assistance, we shall bring forward below. Let us also make, in passing, the remark, that when the Fathers are produced against us, in order to support dogmas or facts, which our opponent feels himself interested in maintaining, we ought to be the more upon our guard, because the Council of Trent has decided that the books of the ancient fathers ought to be *purged* (*expurgati*); a circumstance that, consequently, should make us very circumspect in the admission of passages which they cite against us: while, on the other hand, the passages of these fathers which we allege, remain in all their force, since we possess the books of the ancients only from the hands of our adversaries.

The tradition of this journey of St. Peter to Rome rests, moreover, upon the supposition that the Babylon from which he wrote his first epistle, was Rome. Eusebius strengthens this conjecture, by saying that Peter "figuratively called Rome, Babylon."* But many learned men with reason maintain that the name, Babylon, ought to be taken in its proper signification, for Babylon of Chaldea, or that of Egypt, which is now Grand Cairo, where were many Jews, to whom Peter was specially sent, as St. Paul teaches us, in the second chapter of his epistle to the Galatians.

To all these pretensions, we can oppose, in the first place, the testimony of Clement, who is reckoned to have been the third or fourth bishop of Rome. This pious and holy person, in his admirable epistle to the Corinthians, expresses himself thus, on the subject of St. Peter and St. Paul:—"Through unjust envy, Peter did not endure one or two, but a very great number of trials, and at last, having suffered martyrdom, he went to his place in glory. Through the same envy, Paul received the reward of his patience, having been in prison or chains seven times, beaten twice, stoned once: and after he had been the herald of the word of God in the east and in the west, he obtained by faith an illustrious victory.

* Euseb. Hist. Eccl. lib. II. c. 14, 15, et seq.

† Ibid. lib. II. 25.

‡ Ibid. lib. IV. 23.

* Euseb. Hist. Eccl. lib. IV. c. 15.

Having reached the extremity of the west, he suffered martyrdom *under the emperors.* Thus he departed from this world, and went to a holy place, leaving us a singular example of patience." What is the likelihood, that in the parallel which Clement draws between these two apostles, he should forget to say of St. Peter, what he says of St. Paul, that *under the emperors* he suffered the pains of martyrdom? Would he have neglected a fact, in this manner, which would have given additional weight to his epistle, and done honour to his see? But let us come to the testimony of our Holy Scriptures.

The best Catholick ecclesiastical writers put the martyrdom of St. Stephen in the seventh year after the death of Jesus Christ; in other words, A. D. 40. The conversion of St. Paul, at soonest, happened this year. Thus we see seven years already past. At this epoch, St. Peter was still at Jerusalem with the other apostles; and not until some time afterwards, he was sent with St. John to strengthen the Samaritans, who had been converted by the ministry of St. Philip. "Now when the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John," (Acts viii. 14). At this epoch, Peter was still under the authority of the apostolical college; it was only *five or six hundred years afterwards*, that he seized upon the sovereign power, in the person of his *successors.* After the conversion of St. Paul, we find St. Peter at Lydda, where he cured Eneas (Acts ix. 32—34); at Joppa, where he raised Dorcas from the dead (ix. 36—41); at Cesarea, where he converted Cornelius, (x.). Upon the report spreading that Peter had eaten with the Gentiles, he returns to Jerusalem, and vindicates himself before "them that were of the circumcision" (xi.). This journey of Peter, his preaching in the provinces of Judea, Samaria, and Galilee, his abode at Joppa, and the other events which St. Luke relates, occupy a space of three years (A. D. 43). We learn that the Christians, dispersed on occasion of the death of Stephen, had carried the good savour of the gospel to Antioch. Thither Barnabas was immediately sent, who seeing the grace of God, departed to Tarsus, to seek Paul," (Acts xi. 25) and bring him to Antioch, where they remained "a whole year," (xi. 26—A. D. 44). About this time the famine predicted by Agabus should be placed, the martyrdom of St. James, the imprisonment of St. Peter, and his remarkable deliverance (Acts xii.). Thus far St. Peter is constantly found in Judea, not manifesting upon any occasion the desire of going to Rome: and why should he have gone thither, since that city fell not within his charge? St. Paul says positively, "The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles —James, Cephas, and John, gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision" (Gal. ii. 7—9). St. Paul, three years after his conversion, going up to Jerusalem to carry the alms of the Christians of Antioch and the circumjacent places, met Peter there, with whom he remained fifteen days (Acts xi. 30. Gal. i. 18). He went up thither a second time, fourteen years afterwards (Gal. ii. 1), and there he still met with Peter and his principal colleagues (v. 9—A. D. 58). Behold, then, Peter constantly at Jerusalem, seven years—ten years—twenty-five years, after the death of Jesus Christ. If we read with a little attention the eleventh verse of this second chapter of the epistle

to the Galatians, it appears that it was not till after this time that St. Peter went to Antioch, where, it is pretended, this apostle occupied the episcopal chair for seven years; which would be still so many to be deducted from his pretended residence at Rome.

But this is not all. St. Paul wrote to the Romans in the year 57 or 58, about 25 years after the death of Christ; at this very time, St. Peter ought to have been at Rome, or never. Meanwhile St. Paul glories in being especially their apostle: "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." If St. Peter had been settled and acknowledged as their proper apostle or bishop for several years past, would it not have been great arrogance in Paul, to deprive him, after some sort, of his title and character? Above all, would it not have been great injustice to say, "From Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." (Rom. xv. 19, 20.) How then should he think of going to Rome, if St. Peter had already built there the first church of the world? Why, in the long detail of salutations, which fill almost the whole of the last chapter of this epistle, is there no mention made of the great *head of the universal church?* In A. D. 60, when Paul arrived at Rome, he called together the principal Jews that were in the city, (Acts xxviii. 17,) without supposing himself to usurp the rights and the authority of the *prince of the apostles*, without even thinking of St. Peter, who beyond controversy would have been of the greatest utility to him in his bonds. (A. D. 62.) St. Paul remained two whole years in Rome (Acts xxviii. 30); he wrote from thence divers letters to the Ephesians, Colossians, Philemon, and the Philippians; all these letters close with the salutations of the principal Christians of that famous city, and nowhere do we find a single word of St. Peter. How shall this silence be accounted for [consistently with Peter's supposed presence at Rome?] Truly, I should be curious to know. "Aristarchus," (it is said in the epistle to Colossians, ch. iv. 10, 11,) "my fellow prisoner—and Marcus, sister's son to Barnabas—and Jesus, who is called Justus, who are of the circumcision: these only are my fellow workers unto the kingdom of God, who have been a comfort to me." Mark well the words "these ONLY." How injurious to St. Peter, if he had been at Rome!

A. D. 63. Upon his return from Rome, St. Paul came with Timothy into the Isle of Crete or Candia, where he preached the gospel. But not being able to remain there, he left Titus with the necessary instructions to regulate all things according to the Lord (Tit. i. 5). He was at Colosse, where Philemon lived (Phil. 22); at Ephesus, where he left Timothy (1 Tim. i. 3); and at Philippi, where he wrote the first epistle to Timothy, about A. D. 64. Finally, after having passed through Nicopolis (Tit. iii. 12), and Troas (2 Tim, iv. 13), he returned to Corinth (2 Tim. iv. 20), and arrived, for the second time, at Rome, A. D. 65 or 66, and the 10th or 11th of the reign of Nero. He was then put in so close a prison that Onesiphorus could scarcely find him (2 Tim i. 17), and the persecution was so great, that he wrote to his dearly beloved pupil, Timothy (2 Tim. iv. 16), that "no man stood with him, but all men forsook him." Would not this have been a fine eulogy on St. Peter, if he had been at Rome? Let us farther observe, that this apostle, to whom was committed the circumcision, as we have remarked above, never wrote an epistle to the Romans; that he never speaks of them in the two letters,

which we have from him; and that, in writing the second, to the same churches to which he had written the first (2 Pet. iii. 1), he speaks to them as aware that he would shortly quit this earthly tabernacle (2 Pet. i. 14). Let us finally remark, that St. Peter, although near his departure from this world, salutes the faithful only on the part of Marcus his son (1 Pet. v. 13), without speaking of St. Paul, whose companion in martyrdom some would have him to be.

To conclude, whether St. Peter resided at Rome or not, is of no consequence to *our* faith; but it is wholly otherwise with them, who have built so prodigious an edifice upon a foundation so uncertain. Let us say, with this holy apostle, to the only Saviour of our souls, "Lord, to whom shall we go? thou hast the words of eternal life; and we believe and are sure that thou art the Christ, the son of the living God." (John vi. 68, 69.) And if, like him, we have denied this adorable Master, like him let us weep *bitterly*, and mercy shall be granted us.

Note by the Translator.—It will appear from M. BLANE's scriptural statement of the question respecting Peter's residence at Rome, that it is very doubtful whether that apostle ever saw Rome, and demonstrably evident, that he never was bishop of that city. This removes the very corner stone on which Roman Catholicism rests. For if Peter was not bishop of Rome, the bishops or popes of Rome are not his successors; and even the most devoted Catholick must then see, that the assumed authority of the pope is an unhallowed and unchristian usurpation, the traditions of the Romish church a tissue of human inventions, and the infallibility of that church a dream. At a time when the emissaries of that delusion are compassing sea and land to gain proselytes, especially in the south and west of our land, it is believed that the above brief exposure of the false foundation on which they build their Babel, may not be unprofitable. In France, it has been republished and circulated in the form of a tract; and it might be attended with benefit to souls, if several thousand copies of it were dispersed in those portions of our own country, which are most exposed to the influence and the arts of men, who would have the whole world to wonder after, and worship "the beast."

The translator, in a letter to the editor, which accompanied the above, very justly adds—

"It seems to me that Protestants should not be idle spectators of the exertions of the Catholick priests to waylay the unwary, and destroy the simple. I have access to a weekly paper published in Charleston, called the "United States' Catholick Miscellany," which affords melancholy proof of their industry, success, and deep delusion—as well as of their hatred of Protestant teachers, and of the unblushing falsehoods they invent and propagate to rivet the fetters of their followers, and decoy the ignorant into their toils."

We have seldom been more impressed, and we hope edified, by a short article in a Miscellany, than by the following brief address at a communion table, of the late Dr. Waugh—We immediately determined not to withhold it from our readers. We cannot say that the thoughts are new, for they are all taken from the Bible. But they are presented in a manner original, solemn, and instructive.

From the London Evangelical Magazine for March, 1828.

A RECOLLECTION OF DR. WAUGH, AT THE COMMUNION TABLE,

Wells-street, October 19, 1823.

There is nothing more improper,

than an indulgence in declamation, while dispensing or observing this holy ordinance. The scene is too solemn, and the subject ought ever to occupy the gravest moments of our retirement. The death of Christ is a new thing in the Creation; we never heard of such before or since. That God should give his own Son; that this Son should groan, and bleed, and die; and all for rebels such as we! Such an event never entered the most vivid imagination to pourtray; and our wonder is, that any can be found to believe it. In truth, it requires the same power to make the mind believe it, that prepares the mind for receiving the benefits derivable from it. We are, however, quite incompetent to know what God *can* do.

As to love, we know that church-members ought to love one another, and do each other all the kind offices they can; but who ever heard of a man beggaring himself for his fellow-creature, his fellow-worshipper? Yet such a case, and much more, the Apostle supposes. For a good man, some would even dare to die. For his country, a Lord Russell may die; and we withhold not the due meed of our praise; but for an enemy—who can believe such an one can be found to die?

For aught that appears, it is a new thing, even in heaven. God acts as becomes himself; and, in his thoughts of mercy, looks not to hearts in our cold world for his model. Of this we have ample evidence in the fact of Christ's death, which we have met this day to eat bread and drink wine in memorial of.

Now, as to admiration: it is evanescent. The awful grandeur of the sea, raised by a storm into mountainous waves, is soon forgotten by the countryman who hath for the first time witnessed it. So it is with us; we forget, or look upon with indifference, the awful manifestation of God's mercy and justice, we are now met to commemorate. Indeed, it appears to have been presented so often to our eyes, under these symbols, that it hath forgotten the way down to the heart; and if it found its way there at any time, the evil of the heart hath rendered of no effect the good it ought to have produced.

O, repose confidently on this glorious Saviour! Here alone is safety, or we are sadly mistaken. God hath said, he hath laid in Zion a stone; and all those who lean on this stone shall not be disappointed. In a bog, a man would be ridiculed for trusting himself on a sinking bank, when a rock presented itself to him to stand on: now this is the figure here used; and on this rock alone, ye shall find firm footing.

In this awful scene, we behold Justice coming to the Saviour with the bond, entered into by him from all eternity. Did he deny it? No: he wiped it away, item by item, and nailed it to the cross. The poverty, the reproach, the contempt, the ruin, we were subject to;—all, all, He paid; and thus appeased the wrath of God; none of which man could ever have done. Oh! Divine Justice was pleased; and much reason had she to be so: it was the only payment she had ever received worthy of her acceptance. So pleased was she, that she never left the Redeemer, till she raised him on high, and placed him on the throne of God; and dethrone him who dare! And Divine Justice still continues to honour him, and can make you and me righteous and meet for heaven; and it will not be the less pleasing to be on the obliged side with Christ. But, then, what will become of all your good works? Ye have fed the hungry, clothed the naked, and instructed the ignorant. Now God will not be unmindful of these actions, for he hath said, he will repay them an hundred fold. Lean on his name; trust in it alone; go on and improve.

We have thus, in a simple man-

ner, pointed your minds to the contemplation of these great and most momentous truths; but even a death-bed could not add to the feeling with which our mind is impressed of their infinite importance. We now proceed to administer the symbols of that body broken for you —and for you; and of that blood shed, in virtue of which alone ye are safe: for he says, "This is the testament of my blood, shed for the remission of sins unto many; drink ye all of it. This do in remembrance of me."

Pause.

What are the effects that ought to be produced in us, from commemorating the death of Christ? Ah! John, though an old man, had a warm heart. "Hereby," says he, "perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." Now, this is the morality of the Bible. O let us not deceive ourselves! Will that man lay down his life for me, who lays out his money in ministering to the lust of the flesh, the lust of the eye, and the pride of life; spending his time at the theatre, and spectacles, where a saint in five is not to be found? O deceive not yourselves: follow up truth; the conviction of it follow up now. Think not of tomorrow; and let your resolutions be, from henceforward, to do all the good ye can. Do good to the soul! If ye see a man, a brother, in sin, admonish him—he will bless you when he comes to die. If you see a man, a brother, living beyond his income, warn him—he and his family will bless you. Remind that man, that his expenditure is always directed towards his own gratification, but never to the poor and destitute among God's people; and bring him to supply their wants. This conduct may be very unpopular here, but that is of no moment; it will be popular in heaven.

Now, some are probably saying, This is the old story, which we have heard these forty years. All works —nothing but works: true; but, my brother, read Paul's Epistles, and ye will there find what a Christian ought to be; and this is the only way of our getting satisfying evidence of our being true Christians. And if I possess this love John speaks of, how, without these marks, is it to be known? Where, however, they exist, heart-holiness is a mark not to be mistaken. Oh! therefore, hold on; ye know not how long ye may have to work. I parted with you, in this desk, about six months ago. I then said something about being taken away; but God hath in mercy preserved and restored me to this place. He hath, however, removed two, who were pillars among us. Seeing, therefore, we know not how soon we may be called hence, let us press on to perfection, and be ready at the summons. Let us begin this night. Our children—have we fulfilled our duty to them, in instructing, correcting, and setting before them a holy example? Our friends —have we been faithful to their souls? Our property—hath it been directed by us as stewards for God. Have we injured any one's character?—let us not rest till we rectify it. Have we injured a brother by cold looks?—oh! all, all must be forthwith rectified; all must be made now, as we would have them when we come to die.

I leave you not in the care of your resolutions: they are good, but not to be depended on. I commend you to His holy keeping: and I will not retire to rest this night, until I solemnly bear you all on my heart before His throne; and, I trust, that ye all will do the same by each other, and by me.—Go in peace!

From the Evangelical Magazine.

LINES

Written in a Lady's Album.

This page was white and fair to view,
No speck its snowy surface knew,
Till I its brightness stain'd;
But when at Emma's call I wrote,
That instant I produced a blot,
Where spotless beauty reign'd.

And, like this page, the human mind,
Ere yet to Satan's pow'r resign'd,
A faultless lustre wore;
But soon the tempter's hand impress'd
His own dark lines upon the breast,
Where all was bright before.

So far his work and mine agree,
But here concludes the simile;
It will no farther go;
For, though our acts have been the same,
We have pursued a different aim,
As I shall quickly show.

The sable characters he traced,
From man's too pliant heart effaced
The image of his Lord;
But I, if you my words obey,
Will teach your erring soul the way
To have its loss restored.

Go, sinner, to the Saviour's blood;
Go, in that pure and cleansing flood,
(As in Bethesda's pool,)
Thy broken, wounded spirit steep;
And though thy sins be crimson-deep,
They shall be made as wool.

And oh! lest in an evil hour,
The enemy regain his pow'r,
And mar thy prospects fair;
Pray, that the Lord of life and grace,
Would fill thy heart, nor leave a space,
For sin to harbour there.

Brief, as a winter's day, the span
That bounds the mortal race of man;
And ev'ry moment cries,
To-day, while it is called to-day,
Embrace the truth, and live for aye!
Who slights the precept dies!

H. E.

Edinburgh.

Miscellaneous.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XIII.

(*Continued from page* 267.)

A desire of conformity to our own previous determinations, or to general rules of conduct which we have previously formed, appears entitled to rank among our original principles of action. The gratification of most of our primary desires, requires, in many instances, a uniform course of action continued for years, or even during life. A knowledge of this induces men to engage in a particular trade, profession, or course of conduct; and to form the determination that they will do whatever its successful prosecution demands. To provide for himself and his family, a man will undertake a business which requires a great number of successive acts. At every step of his progress he certainly does not act from the impulse of the primary desires, which induced him to commence the business. But the desire of conformity to the general rule which he has laid down, to perform all those actions that are necessary to its accomplishment, becomes itself a principle of action, and the motive by which the greater part of his particular movements are immediately influenced. When the thought occurs to his mind, that his own comfort and the comfort of his family will be promoted by the course he is pursuing, the regard which he has to these objects will quicken and animate his labours, and strengthen his determination to persevere. But in the greater part of his actions he is not influenced by a regard to them, because they are not in his view, but by a desire of conforming to the determination or rule which he had previously established.

General rules of conduct are common to every class of men, in

every department of human action. There are general rules of duty, of morality, of temperance, of economy, and of business. They are formed at first upon discovering the utility or necessity of a particular course of action for the accomplishment of our desires; and when formed, a regard to them becomes the motive to which many of our most important actions are to be referred.

The dignity and excellence of character, which belong to different persons, depend, in no small degree, upon the wisdom with which their general rules of conduct have been formed, and upon the steadiness and uniformity with which they adhere to them. He is a man of virtue, of energy, and of respectability, who forms rules of behaviour with wise and cautious deliberation, and adheres to them with steadiness and constancy, notwithstanding the strongest temptations to deviate from them. It is universally esteemed an honourable and excellent trait of character to adhere with constancy, amidst the strongest solicitations to depart from them, to the wise maxims and rules of conduct which, in moments of calm and serious reflection, we had deliberately adopted. It is certainly true, that a man who in matters of an indifferent or trivial nature, precisely marks out his line of conduct, and who pertinaciously pursues it, whatever circumstances may occur, often renders himself both troublesome and ridiculous. Yet, absurd as his conduct may appear, it is incomparably less absurd, and dangerous, and contemptible, than that of him who either has no general rules of duty and behaviour, or who permits himself to violate them upon the slightest temptation. We respect the one for his resolution and firmness, especially when connected, as they often are, with other valuable qualities: we despise the other as a weak and unprincipled wretch.

The utility of this part of our constitution is obvious and great. Every person, who has enjoyed the advantage of a good education, and whose mind has not been blinded and perverted by vicious habits, must perceive in the moments of calm reflection, when the moral vision is not imposed on by the delusive colours which passion throws over its objects, that certain rules of duty and morality are right, excellent, and conducive to our highest welfare both here and hereafter. He must perceive that piety, and justice, and veracity, and goodness, are sacred and indispensable duties, which cannot be violated without incurring shame and self-condemnation, the reproaches of all good men, and the displeasure of God, whose laws and commands they are. By these considerations he is influenced to form for himself rules of conduct extending, at least, to the more obvious duties of virtue and morality. Although often framed upon a very inadequate view of the extent of his obligation, they are notwithstanding of inestimable value. In time of danger they are the safeguard of virtue.

It has often been observed, that the passions have a tendency to justify themselves, and that we are apt to consider them as reasonable and proportioned to their objects, so long as we feel them. What, then, is our security against vicious irregularities, when temptation is present and urgent, when our desires become clamorous for indulgence, and when passion is apt to delude the mind with the suggestion that indulgence is reasonable and innocent? What provision is made in the human constitution to prevent us from acting as our present desires and passions dictate? The principle we are considering is admirably fitted for this purpose. The reverence with which we have been accustomed to regard the rules of conduct, which reason and conscience have authorized, which

in the time of calm and solemn reflection we had determined never to violate; and the desire of maintaining their integrity and inviolable sanctity, check the impulse of passion, correct our misapprehensions, and restrain us from the unlawful actions we might otherwise commit. Amidst the agitation of the waves, and the fury of the storm, they are the anchor of our safety.

And even when our irregular desires lead us to transgress the rules of duty which we had previously adopted, and which we have long been accustomed to venerate, we cannot proceed but with timidity and irresolution. Our minds are agitated by a conflict between the desire of indulgence, and our veneration for the rule of duty. We are sensible that we are breaking over those limits, which all our past experience has taught us to respect and reverence; and we already anticipate and realize something of the remorse and shame, the sense of guilt and degradation, with which our recollection will afterwards torment us.

The infringement of a rule of conduct, especially when often repeated, tends naturally to impair our respect for the rule, and to destroy all power of self government. I know that the disallowed and deeply lamented failure of a good man, is, through divine grace, made the occasion of his becoming more circumspect and constant in time to come. The intenseness of his grief, and the depth of his penitence, serve rather to strengthen his virtuous resolution. But the fact is the reverse of this in the case of those, whose offences are deliberate, presumptuous, and habitual; in whom the injury sustained by their moral frame, is not, in any degree, counteracted by genuine and deep repentance. The acts of transgression which they *allow* themselves to commit, tend directly to cut every cord which binds them to duty, and to accelerate their progress to utter profligateness and ruin. Indeed our ability to resist temptation is weakened by every act of wilful transgression. "The truth certainly is," observes Mr. Robert Walker, "that when we deliberately become unfaithful to our consciences in any one instance, we lose every firm ground on which we can withstand temptation in any other instance. We lose gradually both the power and inclination to resist evil." It may still further be asserted, that the integrity of virtue is already impaired, when we permit ourselves to hesitate about the performance of an acknowledged duty, or deliberate about doing what we know to be wrong. The practical lesson which these facts suggest is important and obvious: they teach us the danger of indulging any propensity at the expense of conscience and duty; they warn us to beware of infringing a rule of action, which the most deliberate and serious reflection has always taught us to approve and revere. Who can duly estimate the dreadful consequences which naturally flow from one deliberate act of transgression, the shock it gives to the moral constitution, the delusion it imposes on the understanding, the additional strength and importunity which it imparts to irregular desire, the diminution which it produces of the power of resistance and self-control, and the great probability arising from all these causes that transgression will be repeated and continued. When a person, accustomed to set at defiance the dictates of reason and conscience, is constrained, by the increase of years, or by a variation in external circumstances, to abandon his former practices, what can be expected but a change from one species of wickedness to another? a change in all likelihood from bad to worse. Surely the reformation of such a trangressor is impossible, except to Divine power and grace.

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

There can be no doubt, I think, that the desire of conformity to our previous determinations, or to a rule of conduct which we have previously established, constitutes a principle of voluntary action. Every person must be conscious, that he often does many things, merely because he had formerly determined to do so, and when the considerations which originally produced the determination are not immediately present to his mind. In performing a journey, a man certainly does not, at every step, think of the end for which it was undertaken. But the general purpose being fixed in his mind, serves of itself to carry him forward. Indeed, I apprehend, the far greater part of the ordinary actions of human life is done in this way. All persons, perhaps, have some settled plans of conduct, of one kind or another. With respect to these they have made up their minds; and it is only on special occasions that they will take the trouble of reviewing the grounds on which they are founded. Our whole experience has impressed us with the conviction, that certain rules of conduct are useful, proper, and right; and being long in the habit of viewing them in this light, conformity to them comes to be regarded as an ultimate and independent object of desire. If this part of human nature be called *habit*, as I believe it often is, it is readily admitted that in this sense, habit is a principle of action. This is something very different from the mechanical impulse called habit by Dr. Reid.

To prevent mistakes, it ought to be remarked in this place, that although the determination which is formed before the time of action, and the determination which is immediately connected with it, have thus the same general name, yet they must not be looked upon as entirely similar. The former may be and often is a motive to volition, the latter never can be; it is volition itself. Both indeed proceed from antecedent motives, but the last alone being connected immediately, and without the intervention of any other act of the mind, with *voluntary action*, to prevent confusion it is desirable that the term *volition* be confined to it. It will be obvious, therefore, that the foregoing remarks are meant to apply only to those determinations which relate to future action; since they alone can possibly become motives to voluntary action.

The principle of action which I have explained is certainly an excellent and valuable part of human nature. It conduces to energy, firmness and consistency of character; to steadiness of purpose; to constancy and perseverance in action. Without it, we have reason to think, there could be no uniformity in human conduct, no settled rules of action for the present, and no plans of conduct for the future.

But although good and useful in itself, it is liable, through perversion, to become the source of much danger and mischief. It serves to perpetuate what is wrong, as well as to do what is right, to give influence to maxims and customs proceeding from prejudice and passion, as well as to those which are founded on truth and reason. It is an essential part of our constitution, but in the present corrupt and disordered state of the world, it is, through wrong direction, productive of immense evil. Few things are more difficult than to bring men to abandon, or even to call in question, their established rules of conduct, however unreasonable or pernicious they may be.

These facts show the unspeakable advantage of a judicious and well directed education, and the indispensable necessity of wise and cautious deliberation, in forming

our opinions and habits. When once established, there is great probability they will be permanent. The fact attested by inspiration is in perfect accordance with the essential laws of the human constitution; "train up a child in the way he should go, and when he is old, he will not depart from it." They also evince the reasonableness and necessity of subjecting our practical determinations to frequent, impartial and rigid examination; and of comparing them with the holy scriptures, the standard of truth and righteousness. An excessive facility in changing from one thing to another is, it is true, a proof of weakness and folly. We must endeavour to avoid both extremes; that of fickleness and inconstancy on the one hand, and that of obstinacy and bigotry on the other. Being convinced, after mature and cautious deliberation, that our determinations are well founded, we may and we ought to adhere to them with firmness: but in perfect consistency with this, it is our duty frequently to examine anew the grounds on which they rest, especially if they relate to matters of essential importance; and to keep our minds in readiness to receive any new light, which may assist either in confirming our previous judgment, or in correcting our misapprehensions.*

The principles of action described in this and in the preceding essay, to wit—The desire of continued existence—the desire of knowledge—the desire of power—and the desire of conformity to our previous determinations—are all interesting and valuable parts of human nature. They are suited to the dignity of our intellectual being; and when exercised according to the obvious intention of the Maker of our frame, they are essentially subservient to our highest welfare. But like other parts of our nature, they are liable to disorder and perversion. When they receive a wrong direction, or when they are exerted irregularly, they become the positive sources of trangression and evil. They are not in their own nature holy; because they do not essentially involve an obedient regard to the will of God. They are not in their own nature virtuous or moral, according to the usual acceptation of these words; because they do not necessarily include a regard to our fellow creatures. But as original elements in the constitution of man, they are excellent and valuable according to their proper nature and tendency; and when legitimately employed, they serve as useful aids to the higher principles of duty and virtue. In a holy person, a regard to the Divine will, the principle of obedience, is supreme over all his other principles of action; but it does not eradicate them, nor supersede their distinct and proper use in the frame of our nature, and in the pursuits of human life. It subdues their excesses, confines them to their proper sphere, and effectually controls all their operations; and thus they are made to answer the purposes for which they were designed by the wise Author of our frame. But in all men, according to the present depraved state of our nature, the principle of obedience to God is wanting. From this corrupt and sinful defect, the principles we have considered, as well as other parts of our constitution, become criminally disordered and irregular, the impure fountains from which numberless streams of corruption and iniquity proceed. This defect can be supplied, and these disorders removed, only by the communication from above of a new and divine principle, the principle of obedience to God.

The preceding view will furnish

* The reader will find some very excellent observations on this part of our constitution, in Dr. Smith's Theory of Moral Sentiment, Vol. 1. Part. III. chap. iv.

additional proof, if any can be supposed necessary, of the extravagant folly of the theory of utility. The love of life, the desire of knowledge, &c., are manifestly useful principles of our constitution, but no person of sound understanding considers them as holy; they are not even considered as entitled to the dignity and praise of virtue, notwithstanding the lax and comprehensive sense in which this term is generally employed. We perceive them to have an excellence and value peculiar to themselves, and their subserviency to other valuable purposes is unquestionable; yet we do not esteem them as moral qualities, nor regard them as the proper objects of moral approbation.

THE PRESBYTERIAN.

No. V.

The quotation inserted in our last number, from Dr. George Campbell's fourth lecture on ecclesiastical history, appears to us to establish, beyond reasonable controversy, the two following points—1. That from the language of the New Testament, and from that of Clemens Romanus in his first epistle, written probably before the death of the Apostle John, it is evident that there were, during the lives of the apostles, only two orders of ecclesiastical officers, beside those that were manifestly temporary and extraordinary. 2. That Polycarp, who had been the disciple of the Apostle John, "knew of no Christian ministers superior to presbyters," at the time of writing his epistle—Thus it clearly appears that diocesan episcopacy has no countenance whatever from Divine revelation, and was utterly unknown to those ministers of Christ who were the immediate successors of the apostles. We wish this well established position to be kept constantly in mind, because it forms the turning point of the present controversy. Let those who prefer prelacy, as a matter of expediency, have their preference. It is indeed a preference different from ours, but about this we wish to say nothing in the present debate. We only insist that prelacy is not of Divine appointment, but a merely human institution. We repeat what we have heretofore intimated, that if the origin of this institution be removed from the age of the apostles, and from the ministry which they established in the church of Christ, we have little concern where else it may be placed. By those Episcopalians who feel the difficulty of proving the validity of their church order by any direct evidence from the New Testament, it is often and earnestly urged, that they find this order in the church at so early a period, that it is impossible to account for its origin, but on the supposition that it was instituted by the apostles. Now, we think that the very early existence of their favourite order is demonstrated to be imaginary, by its being unknown to Polycarp. Will any one say or suspect, that there might have been an established superiority of rank and office among Christian ministers, of which Polycarp was ignorant? We think not—and if so, it follows unavoidably, that not only in the apostolick age, but in that which immediately succeeded, there was no order of ecclesiasticks in the Christian church superior to presbyters. The epistle of Polycarp to the Philippians (the only writing of this father that has come down to us) contains internal evidence that it was composed some time after the death of all the apostles. Speaking of them *all*, he says, chap. 9th—"They are gone to the place that was due to them from the Lord, with whom also they suffered. For they loved not this present world, but him who died

and was raised again by God for us."* We are satisfied indeed, and think we are able to prove conclusively, that no trace of diocesan episcopacy is to be found in any of the records of Christian antiquity, till many years after the demise of Polycarp. But his ignorance of it is proof enough, that all prelatical claims and assumptions, as being of Divine right, are utterly groundless and futile.

But we have seen that Dr. Campbell remarks that "there are other topicks from which the episcopate has, by its warmest patrons, been supported." One of these topicks he discusses in the following extract from his fifth lecture, to which we now solicit a careful attention. Referring to what is contained in our last number, he says—

"Many, indeed, convinced by such arguments as were then adduced, that it is in vain to search for the office of bishop, as the word is understood by moderns, in those ministers ordained by the apostles in the churches which they founded, have referred us for its origin to the apostolate itself. I have passingly observed already, that this was one of those extraordinary offices, which were in their nature temporary, and did not admit succession. But this point, as so much stress is laid upon it, will deserve to be examined more particularly.

"The apostles may be considered in a twofold view, either in their general character as the first pastors of the church and teachers of the Christian faith, or in what is implied in their special character, of apostles of Jesus Christ. In the first general view they are, doubtless, the predecessors of all those who, to the end of the world, shall preach the same gospel, and administer the same sacraments, by whatever name we distinguish them, bishops, priests, or deacons, overseers, elders, or ministers. But the question still recurs, Whether, agreeably to the primitive institution, their successors, in respect of the more common character of teachers and directors of the churches, should be divided into three orders, or only into two? To presume without evidence, that the first, and not the second, was the fact, is merely what logicians call a *petitio principii*, taking that for granted, which is the very point in debate. But if it be alleged, that not in the general character of teachers, but in their special function as apostles, the bishops are their proper successors, the presbyters and deacons being only the successors of those who were, in the beginning, ordained by the apostles, this point will require a separate discussion. And for this purpose your attention is entreated to the following remarks.

"First, the indispensable requisites in an apostle sufficiently demonstrate, that the office could be but temporary. It was necessary that he should be one who had seen Jesus Christ in the flesh, after his resurrection. Accordingly they were all specially destined to serve as eye-witness to the world of this great event, the hinge on which the truth of Christianity depended. The character of apostle is briefly described by Peter, who was himself the first of the apostolical college, as one ordained to be a witness of Christ's resurrection, Acts i. 22, a circumstance of which he often makes mention in his speeches both to the rulers and to the people. See Acts ii. 32; iii. 15; v. 32; x. 41; xiii. 31. And if so, the office, from its nature and design, could not have an existence, after the extinction of that generation.

"Secondly, the apostles were distinguished by prerogatives which did not descend to any after them. Of this kind was, first, their receiving their mission immediately from the Lord Jesus Christ, not mediately through any human ordination

* Archbishop Wake's translation.

or appointment: of this kind also was, secondly, the power of conferring, by imposition of hands, the miraculous gifts of the spirit on whomsoever they would; and, thirdly, the knowledge they had, by inspiration, of the whole doctrine of Christ. It was for this reason they were commanded to wait the fulfilment of the promise which their Master had given them, that they should be baptized with the Holy Ghost. What pains does not Paul take to show, that the above mentioned marks of an apostle belonged to him, as well as any of them? That he had seen Christ after his resurrection, and was consequently qualified as an eye-witness to attest that memorable event, he observes, 1 Cor. ix. 1; xv. 8: that his commission came directly from Jesus Christ and God the Father, without the intervention of any human creature, he acquaints us, Gal. i. 1; ii. 6. To his conferring miraculous powers as the signs of an apostle, he alludes, 2 Cor. xii. 12; and that he received the knowledge of the Gospel not from any other apostle, but by immediate inspiration, Gal. i. 11, &c.

"Thirdly, their mission was of quite a different kind from that of any ordinary pastor. It was to propagate the Gospel throughout the world, both among Jews and Pagans, and not to take the charge of a particular flock. The terms of their commission are, "Go and teach all nations." Again; "Go ye into all the world, and preach the Gospel to every creature." No doubt they may be styled bishops or overseers, but in a sense very different from that in which it is applied to the inspector over the inhabitants of a particular district. They were universal bishops; the whole church, or rather, the whole earth was their charge, and they were all colleagues one of another. Or to give the same sentiment, in the words of Chrysostom, Εισιν ὑπο θεου χειροτονηθεντες αποστολοι αρχοντες, ουκ εθνη και πολεις διαφορους λαμβανοντες, αλλα παντες κοινην την οικουμενην εμπιστευθεντες. "The apostles were constituted of God, rulers, not each over a separate nation or city, but all were entrusted with the world in common." If so, to have limited themselves to any thing less, would have been disobedience to the express command they had received from their Master, to go into all nations, and to preach the Gospel to every creature. If, in the latter part of the lives of any of them, they were, through age and infirmities, confined to one place, that place would naturally fall under the immediate inspection of such. And this, if even so much as this, is all that has given rise to the tradition, (for there is nothing like historical evidence in the case) that any of them were bishops or pastors of particular churches. Nay, in some instances, it is plain, that the tradition has originated from this single circumstance, that the first pastors, in such a church, were appointed by such an apostle. Hence it has arisen, that the bishops of different churches have claimed (and probably, with equal truth) to be the successors of the same apostle.

"Fourthly and lastly, as a full proof that the matter was thus universally understood, both in their own age, and in the times immediately succeeding, no one, on the death of an apostle, was ever substituted in his room, and when that original sacred college was extinct, the title became extinct with it. The election of Matthias by the apostles, in the room of Judas, is no exception, as it was previous to their entering on their charge. They knew it was their Master's intention, that twelve missionaries, from among those who had attended his ministry on the earth, should be employed as ocular witnesses to attest his resurrection, on which the divinity of his religion depended. The words of Peter, on this occasion, are an ample confirmation

of all that has been said, both in regard to the end of the office, and the qualifications requisite in the person who fills it, at the same time that they afford a demonstration of the absurdity as well as arrogance of modern pretenders. 'Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.' But afterwards, when the apostle James, the brother of John, was put to death by Herod, as recorded in the Acts of the Apostles, we find no mention made of a successor. Nor did the subsequent admission of Paul and Barnabas to the apostleship form any exception from what has been advanced; for they came not as successors to any one, but were specially called by the Holy Spirit as apostles, particularly to the Gentiles; and in them also were found the qualifications requisite for the testimony which, as apostles, they were to give.

"It is a similar subterfuge to recur to any of the other extraordinary ministers who were at that time in the church. It holds true of them all alike, that their office was temporary, and the charge they had was universal: it extended to the whole church. Of this kind evidently was the office of evangelist, a title which, like apostle, fell with those who first enjoyed it. Such was Philip, such was Timothy, and such certainly was also Titus. The last mentioned, I own, is no where expressly called so. But from a proper attention to what we learn concerning him and Timothy, both in the Acts of the Apostles, and in Paul's epistles, we find their situations, services, and trusts, so perfectly to correspond, that we cannot hesitate a moment in affirming, that their functions were the same, and that they both served as assistants to the apostle Paul. Such, also, probably, were Mark and Luke. I do not here allude to the right they acquired to this title from the gospels which they wrote, but as due to them from having assisted some of the apostles in that capacity. Luke was long the companion of Paul; Mark is said to have attended Peter. And if he was a different person from this evangelist (about which some have doubted) John, surnamed Mark, ought also to be included, who for some time attended the apostles Paul and Barnabas, and after their separation, Barnabas.

"The work of an evangelist appears to have been to attend the apostles in their journeys for the promulgation of the gospel, to assist them in the office of preaching, especially in places which the gospel had not reached before. This conveys the true distinction between the Greek words κηρυσσειν and ευαγγελιζειν, from which last name evangelist is taken. The former signifies *to preach* in general, or proclaim the reign of the Messiah; the latter, though frequently rendered in the same way, denotes, properly, to declare the good news, that is, the gospel, to those who had before known nothing of the matter. The evangelists assisted also in settling the churches, always acting under the direction of the apostles, and bearing messages from them to those congregations which the apostles could not then personally visit, serving to supply their places in reforming abuses, and settling order. But the whole history manifestly proves, that their superintendency, in particular places, was not stationary, and for life, but occasional and ambulatory. The words of Paul to Titus clearly show thus much. 'For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I appointed thee.' This is not the language of one who

had assigned him this as his fixed station, but of one who had entrusted him with the execution of a special purpose, which the apostle could not then execute himself; and which, when Titus had executed, the sole intention of his presence there was accomplished. But that they remained still in their extraordinary character of evangelists, and were still under the direction of those apostles whom they assisted in that capacity, appears also from this, that Paul enjoins Timothy to make despatch, in regard to the matters he was charged with in Asia, that he might be with him in Rome before the winter. As to Titus, he orders him to meet him at Nicopolis, in Macedonia, where he intended to pass the winter; and afterwards, he writes to Timothy, (for the second epistle to Timothy was posterior to the epistle of Titus) that Titus was gone to Dalmatia.

"As to the dates or postscripts subjoined to the epistles in the common Bibles, it is universally agreed, among the learned, that they are of no authority. They are not found in some of our best and most ancient manuscripts: they are not the same in all copies, and some of them are evidently false. The time in which they have been annexed, is not thought to have been earlier than the fifth century. We know how far at that time a species of vanity carried people, to trace the line of their pastors upwards, through a very dark period, to apostles and evangelists, supplying, by their guesses, the imperfections of tradition. Certain it is, that in the three first centuries, neither Timothy nor Titus is styled bishop by any writer. It also deserves to be remarked, that in the island of Crete, of which Titus is said, in the postscript of Paul's epistle to him, to have been ordained the first bishop, there were no fewer, according to the earliest accounts and catalogues extant, than eleven bishops. Hence it is that Titus has been called by some of the later fathers an archbishop; though few of the warmest friends of episcopacy pretend to give the archiepiscopal order so early a date. Yet it is not without some colour of reason that they have named him so; since he was appointed to ordain elders in every city, and had therefore a superintendency for the time over the whole island. Whereas it is well known, that in the earliest times of episcopacy, every city wherein there was a church, that is, wherein there were Christian converts enow, had its own bishop. Now if such was the case with Titus, he enjoyed an office there in which he had no succession; since in all the ancient history of the church, after the death of the extraordinary ministers, till the rise of the metropolitical jurisdiction, which was near two centuries afterwards, the bishop of a single congregation was the highest order known in the church. But our adversaries in this question do not reflect, that by making him a metropolitan, they deprive themselves of the only plausible account that has been given on their side, why he got no directions concerning the consecration of bishops, namely, that he himself was the bishop. For being in that island, by their hypothesis archbishop, he had several suffragans of the episcopal order, in whose ordination alone he was immediately concerned. The ordaining of presbyters and deacons was properly their work, and not his. Paul, on that supposition, omitted to give him instructions on the only point in which he had a concern. This holds still more evidently in regard to Timothy, whom the same persons have made primate, or rather patriarch, of the proconsular Asia, wherein there were many bishops. What excuse will their ingenuity invent for this repeated oversight of the apostle, in mentioning only two

orders instead of three? Indeed, so little can the instructions, given by Paul to Timothy and Titus, be made to quadrate with any ordinary ministry that ever obtained in the church, that we are forced to conclude with the learned Dr. Whitby, (see his preface to the epistle to Titus) that theirs was extraordinary as well as temporary, and that they were not succeeded in it by any that came after them. But if we must have successors to those extraordinary missionaries, why do we not retain both their titles and their offices? And why have we not successors to them all? Why have we not still our apostles, and evangelists, and prophets, and governments, and tongues, and interpreters, and miracles, and discerners of spirits, as well as they? This would be no more than the native consequence of that principle, that we must have something corresponding and successive to offices which were then, by the wisdom of God, judged necessary for the subversion of idolatry, and the first publication of the faith.

It is of as little weight to urge, that committing the charge of ordaining presbyters and deacons to those extraordinary ministers, Timothy and Titus, was an evidence that there was no such power in the presbyters or bishops, as they are also called, who had been ordained in those places before. But how does it appear, that there had been any ordained in the churches to which their charge then extended? The congregations, as was hinted already, were for some time left under the tutelage of those extraordinary ministers, the prophets and wise men who happened to be among them. The first mention that is made of the ordination, or settlement of elders in every city, is in the fourteenth chapter of the Acts, whereas many thousands had been converted to Christianity in different places long before. And that some of the churches to which Paul's epistles were directed, had no fixed ministry, is evident from the tenor of the epistles themselves, particularly from those written to the Corinthians. Now the directions given to both Timothy and Titus clearly show, that they relate to the planting of churches, by supplying, for the first time, with stated pastors, those converts who had none before. This must have been done by the extraordinary ministers, if it was ever to be done at all. But when that was once effected, no other than ordinary means, to which the pastors to be ordained were equal, were requisite for the supply of occasional vacancies, and for preserving an order once established. Accordingly, the execution of the charge which Paul gave to Timothy, whereof the planting of churches, by supplying them with pastors, was a principal part, he denominates doing the work, not of a bishop, but of an evangelist, and fulfilling that ministry. Aaron, the first high priest under the former dispensation, and after him Eleazar his son, were solemnly consecrated by Moses, who was an extraordinary minister, inasmuch as he was the steward and sole superintendant over the house of God. But was this ever understood to imply, that no succeeding priest, and especially no succeeding high priest, could be legally consecrated by any who was inferior in office to Moses? Had that been the case, the priesthood must have expired with that generation. Moses, in his exalted station, had no successor. And till the coming of our Lord Jesus Christ, it might be justly said, "There arose not a prophet since in Israel, like unto Moses, whom the Lord knew face to face." It was necessary indeed that he should lay the foundation of the Israelitish church, but that he should raise the superstructure was not necessary. To effect this was left to meaner hands. And the priesthood, once established, was sufficient of itself

for filling up the voids that might be made by death, and other accidents. And is it reasonable to think, that the case, in this respect, would not be similar with the church of Christ? Hence it is evident, that all the arguments, in favour of the distinction, which are brought by Epiphanius, and others, from some passages in the epistles to Timothy and Titus, being built on a false hypothesis, must fall to the ground. They proceed upon the notion, that these were properly bishops in the modern acceptation; a notion utterly unknown to that Christian antiquity, which alone deserves the name of primitive; a notion, besides, incompatible with the authentick accounts we have concerning these extraordinary ministers, who were not made bishops till about five hundred years after their death."

Much has been said in this controversy about apostolical succession. Even the pious and excellent Baxter, who was far enough from being an Episcopalian, seemed to think there was much weight in the consideration that the apostles should have successors. Campbell shows that they had successors "in their general character as the first pastors of the church, and teachers of the Christian faith." But he also shows that there is no more reason why we should suppose they must have successors "in their special character, of apostles of Jesus Christ," than there is to suppose that there should be a succession "of evangelists, and prophets, and governments, and tongues, and interpreters, and miracles, and discerners of spirits." Apostolick powers, and all those other extraordinary and miraculous endowments, were important and necessary in the infancy of the church; but no better reason has been or can be assigned, why there should be a succession of the one than of the other—Of the latter we know there has been no permanent succession; and of the former, as there was as little need of a succession, so we are fully persuaded there is as little evidence that a succession was ever intended, or that it has any other claim to respect than mere human institution.

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from p.* 246.)

His license entirely satisfactory to himself—his fidelity and success in the Hospital, Alms House, and Prison of Philadelphia—his labours, various and incessant, and acceptable to different denominations—he is principally instrumental in forming a congregation—death of his wife and entire relinquishment of his mechanical business—becomes stated preacher to the Mariners—performs religious services in many places out of Philadelphia—establishment and opening of the Mariner's Church.

The resolution of the Presbytery of Philadelphia already recited, formed the license, or conveyed the ecclesiastical authority, under which Mr. Eastburn performed his ministerial services to the end of his life, a period of about four-and-twenty years. The conditions on which he accepted the office of a religious teacher, imposed on him no irksome restraint; for it is believed they were not different from those which he would have chosen, if the choice had been wholly left to himself. It is not known that he ever desired to sustain the pastoral relation, or to administer the sacraments, or to share in the government of the church, or to change the sentiments of an individual on the subject of baptism. To proclaim the messages of salvation—to impress the momentous truths of the gospel on the hearts and consciences of careless sinners, to guide inquiring souls to the Saviour, and to edify the people of God by private, as well as by publick discourse, appears to have comprised all that he wished, and

all for which he considered himself as qualified: and as this was as ample a field of usefulness as he probably had any inclination to enter, so it is certain that in this he laboured with a most exemplary diligence, and a most unusual success.

His first special designation was to those who were confined in the three publick establishments which are mentioned in the memorial presented to the Presbytery; and the assiduity and tenderness could scarcely be exceeded, with which he endeavoured by every mean in his power to promote the spiritual welfare of these children of poverty, misfortune, or crime. He visited them often; he instructed and counselled them; he reproved some and encouraged others; he was ever found at the bedside of the sick or the maimed; he sympathized with all, and as frequently and fully as opportunity would permit he united with them in social worship, and preached to them with zeal and fidelity. All this will best appear from some of his own statements.

The following connected narratives were found among his manuscripts.

"I am requested to keep in writing the case of a woman that had been confined in one of the cells of the Pennsylvania Hospital—which is as follows. As I was passing the place, I heard the most plaintive voice, crying "Oh! my burden is too heavy for me to bear! My sins are too great to be forgiven." I called aloud to her—"if your burden is ever so heavy, Jesus invites you to come to him, and he will give you rest; and if your sins are ever so great, he can freely pardon them all." She immediately called me by name, and desired me to open the door (which I could not do) but inquired where she had known me. She said it was when I kept meeting in the Northern Liberties, and had many children about me—that she was one of them, and that those were her happy days. She said if she had only gone on to serve the Lord as she did then, she might have been happy. But she did not—and now she was shut up in that dismal place. My mind was much affected to hear the poor creature thus exclaim; but shortly after, she made her escape at midnight, and went to her home. I visited her there, and found her mind more composed. But her friends did not like that any one should speak to her, or that she should go to any place of worship; and if she did, they would shut her out of doors all night. But the Lord had pity on her, and called her to his blessed home, "where the wicked cease from troubling, and where the weary are at rest." When she was near her end, she sent for me, and with pleasure told me what the Lord had done for her soul. She had a full assurance of her eternal happiness, through a precious Saviour, and hoped to meet me in heaven. As I was then going a journey, I saw her no more—she died while I was away.

The Lord can make the way-faring, though fools, wise to salvation.

This has encouraged me to pay attention to the poor deranged people in the Hospital; and I now record some things more which took place there. Going into a ward where many of them were together, an elderly gentleman who had been long there cried out—"What, sir, are you come to preach to us again?" I replied, "Yes, sir, if you will please to come into another ward and hear—I have no authority to compel you." "But you have," replied another. "Does not your Lord and master command you to go out to the highways and hedges, and compel sinners to come to him?" I replied, "That is true, my friend, and will you come?"—"I surely will," said he: and many of them did attend worship at that time. I took for my text the words—"Compel them to come in." He who mentioned them appeared much engaged, and entreated me to go to their ward again, which I did. He soon after recovered his use of reason, and was set at liberty.

At another time, some of the doctors wished to see what effect it might have upon some that were quite bad, to bring them in. A number were accordingly brought and placed before me—One with his hat covered with dirty feathers, which he had picked up. Some of them appeared very uneasy, and kept stamping and looking very wild at me and others—one figuring in the sand on the floor, and then looking at me, as though he were taking a likeness. This drew the attention of the people who were in their senses, so much, that I thought our meeting would be broken up. I tried to keep my mind composed, and to beg the Lord to direct me what to do. I thought it would be best to surprise them; and I jumped up suddenly before them, and called upon them to attend, telling them

we had come there to worship Him that made us, and had given us our reason at first, and could restore it to those who had lost it; that we did not know what he might do for us, if we should sincerely pray; and now, said I, if you will be quite still, we will endeavour to pray. They saw me go upon my knees, and to the surprise of all, they immediately kneeled down, and the feathered hat was thrown aside. After prayer, they all rose and sat down, looking earnestly at me, and remained quiet until all were dismissed. Some time after, the steward, Mr. Francis Higgins, desired to know if I would be willing he should bring a man out of a cell into the meeting. I told him, if he could be kept in order I was willing. He then brought him—a very large man. I went up to him and welcomed him to take a seat. They then brought another, very bad, and put this man by the side of the first—The second man began to shuffle and make a noise, on which the first seized him fast by his knees, and told him he must be perfectly still there, and kept him in order all the time of worship, and did not move himself, except when I was speaking of what the blessed Saviour had done for poor sinners—how many dreadful cases he had relieved—he then clasped the other round the neck, as if he wished they might be benefited also; and after worship went quietly to his cell again.

A woman called at my house, desiring I would speak to a friend of hers, confined in one of the cells. I inquired for her, and was told she was so unreasonable it would be in vain to say any thing to her. I observed I would wish to comply with the request of my friend. They then went and put some decent clothes on her, and invited me to go in. She cried out—"I do not know that man." True, said I, but you know such a lady. She, I said, desired me to come and see you. She then began to measure the shawl they had put on her with her knuckles, as fast as she could. Why, said I, do you do that. "I must, I must, was the answer, for I am a great sinner." So am I, was the reply, but I am come to tell you about a great Saviour, who is able to save you and me. She then stopped, and sat as still as was possible for any one to do, and listened to all that I said without uttering another word. In a short time after she came to herself, so far as to leave the Hospital, and took lodgings for herself; and then desired to see me. I found her composed and solemn. She desired me to pray and return thanks with her; and when she rose up to go to prayer, she lifted up her hands and said—"O Lord, help me to unite with thy servant now in prayer," and then fell upon her knees.

Dr. Rush desired me to visit a patient of his, also, in one of the cells. The gentleman was much distressed, and complained that he was worse than a brute; that he could not act as a rational creature; that when he eat he was so ravenous that he was shocked at himself—he was very melancholy. Visiting him on a Sabbath day, he inquired if I was not about to have worship in some part of the Hospital. I told him I was. He requested to attend with us. The steward observed, it was contrary to his orders to let him come out of his cell. The gentleman said, if Dr. Rush was there, he would let him come. At that very instant, unexpectedly to him or any of us, the doctor appeared, passing the cell door. He called out, "Oh, Doctor, shall I not be permitted to go to meeting here." Certainly, replied the doctor. He appeared overjoyed, and attended with great apparent devotion; and afterward entreated me to go back with him to his place, which I did, and often tried to encourage him. He had not been allowed any book before, but now earnestly desired to have a Bible, which was allowed him. But his constitution was very weak, and he gradually declined in body, until nature sunk. He was not able, as far as I could find, to say any thing about the state of his mind, until death closed the scene.

Doctor Rush also desired me to visit a Doctor, who had come from the West Indies in a consumption, seeking the advice of physicians, and to try a change of climate. But he was very fast sinking under the disease. He had a room furnished in the Hospital, and every attention possible paid to him. I went with one of the managers to see him, and told him Dr. Rush had desired me to come, and what was my errand. He received me politely, but said but little. I endeavoured to improve the time to the best of my knowledge, and hope I was directed by the blessed Spirit to a word in season. I urged the necessity of prayer to the Lord, who alone could help him; and desired to know if he would have me to pray with him. He seemed rather to consent, than to ask it. But in time of prayer, his mind was filled with wonderful joy; and when I rose, he clasped me with both hands, and said it was the happiest visit to him that ever he had; and that he was under great obligations to Doctor Rush for many favours, but none was so great as sending me to visit him at that time; and he desired me to come again. But in a few hours after, on the same day, he expired. The manager, who was of the Friends' society, was so much pleased with what he beheld, that he wrote me a permit to visit the Hospital when I pleased; and gave orders to the steward and gate

keeper to admit me at any time—which opened the way for my holding worship there; and he and other of the managers have often attended the meetings and countenanced them."

It appears that, beside the foregoing narratives, Mr. Eastburn kept a regular journal of the religious services he performed, from the time of his licensure till he was confined to his house by his last sickness. If the whole of this journal were published, it would exhibit a very extraordinary series of labour and self denial, through which this excellent man passed, in the service of his divine Master, and for the salvation of sinners of all descriptions—but especially for those for whom others had not sufficiently cared.

From this journal a considerable number of extracts will be made. Previously to this, however, it may be proper to remark, that for the two or three years immediately succeeding his licensure, his services on the Sabbath were almost wholly confined to the three publick institutions, already repeatedly mentioned. But after the lapse of about that period, he requested of the Presbytery that his attention might not be so strictly confined as it had been, to those institutions —observing, that the scenes which he constantly witnessed there were so gloomy, that he found it difficult to keep them from having a depressing influence on his spirits. His request was readily granted; and indeed from that date till his death, he was left very much at discretion, in the employment of his time.* He never failed, it is believed, to make a distinct report to the Presbytery, at least once a year, of the manner in which he had employed his time; and these reports were invariably approved—In a few instances, he was appointed by the Presbytery either to perform some missionary services, at no great distance from the city of Philadelphia, or to preach in vacant congregations; but in general it was left to his own sense of duty, to choose where and when his services should be rendered. He never ceased to visit and preach to the inmates of the Prison, Alms-House, and Hospital. The whole change consisted in giving enlargement to the circle of his services: and there can be no doubt that this was not only conducive to his health and happiness, but also to the extension of his usefulness. It should likewise be remarked, that till the death of his wife, he never gave up his mechanical business; and, as will appear from his journal, he was sometimes called to work at a coffin on one part of the Lord's day, and to preach on another part of the same. In no manual labour, which was not clearly the demand of necessity or mercy, would any earthly inducement have tempted him to have any concern, on the day of sacred rest. But when such a demand was

* The following extracts from the minutes of the Philadelphia Presbytery, found among Mr. E.'s papers, afford a specimen of the records usually made in his case.

"April 20th, 1808.—The Presbytery received from Mr. Eastburn an account of the manner in which he had fulfilled his appointments, since the last stated meeting in the Spring, and approved his fidelity.

"On motion, resolved, that it be left at the discretion of Mr. Eastburn, as he shall judge it expedient, to employ less of his time in the publick institutions of the city of Philadelphia, and more in the places in its vicinity, which are destitute of the regular preaching of the gospel."

"April 19th, 1809.—Mr. Joseph Eastburn made a report with respect to the discharge of his duties; which being accepted, he was directed to continue to act under his former instructions."

"April 19th, 1810.—The Presbytery received, and approved the report of Mr. Eastburn, and directed him to employ his time till our next stated meeting, agreeably to his instructions received at the last Spring Sessions."

Truly extracted from the records of the Presbytery of Philadelphia.

James P. Wilson,
Stated Clerk for the year 1810.

clearly made, he showed that he was superior to all superstitious feelings: and those who knew him best, had not a doubt that not only on the Sabbath, but on other days also, his meditations were much of the things of God and heaven, while his hands were diligently employed in the use of his mechanical implements.

The following extracts from his journal will show the nature, extent, and variety of his engagements, during the whole period which elapsed between his licensure, and the opening for worship of the edifice now known as the Mariner's Church of Philadelphia—The reader will remark how acceptable his services appear to have been, to almost every denomination of protestant Christians.

1808.—Continued at the Alms-House, Jail, and Hospital, to the end of the month of April.

1st Sabbath in May, held worship at the village called the Rising Sun, in the forenoon; and at the Alms-House in the afternoon. At the former the people attended decently, and some young people appeared to be affected.

2d Sabbath—Held worship at the Hospital in the morning, and at a school house in Buck-lane, below the city, in the afternoon. Had a very orderly company—collected a number of boys from their amusements, who also attended. In the evening attended a society in the Northern Liberties.

3d Sabbath—Held worship in the morning over the Delaware, at Camden. But few attended, but they were desirous of having the worship continued. In the afternoon, attended at the Bettering House, and in the evening in the Northern Liberties.

4th Sabbath—Attended the communion in the 2d Presbyterian Church in the morning, and preached at the prison in the afternoon, and at a society in the west part of the city in the evening:—poorly attended, and some boys were very unruly.

5th Sabbath—At the Hospital in the morning; attended Mr. Welch, from Connecticut, to the Prison in the afternoon. He spoke to the prisoners and visited the sick, and I assisted him. In the evening attended publick worship.

1st Sabbath in June—Attended at the Alms-House in the afternoon, and at Kensington in the evening; and had a very large collection of people, who attended with great apparent solemnity.

2d Sabbath—Prevented by heavy rain from attending out of the city—assisted Dr. Green. In the evening began to hold worship at Spring Garden, under very discouraging appearances—Collected some boards and fire-wood, to make seats for the people; and many attended out of curiosity, who were not in the habit of going to any place of worship. Some appeared affected, and several desired to have meeting there again.

3d Sabbath—Held worship in the Pennsylvania Hospital in the morning—at the new church in the Northern Liberties in the afternoon—and at Spring Garden at night. More attended than at first.

4th Sabbath—Hurried in the morning with a coffin; but went to Frankford and held worship there, both parts of the day. In the evening held worship at Kensington—people attentive.

1st Sabbath in July—Held worship in the First Presbyterian Church in the morning. Had to work in the afternoon, and hindered at night from going to Spring Garden, by the sickness of my wife, and unwell myself.

2d Sabbath—My wife too sick to permit me to leave home and go out of the city—had to work at a coffin and attend a funeral. Gave an exhortation at the grave for Dr. Wilson's congregation.

3d Sabbath—At the State Prison in the morning—preached for Dr. Green in the afternoon; but could not attend society in the evening, on account of my wife being very ill.

Supplied for Dr. Green at the new church on Wednesday evening; beside attending my own society on every Thursday evening.

4th Sabbath in July—Had to work in the morning—heard Dr. Green—attended at the Bettering House in the afternoon, and spoke to the poor; visited the sick in the evening.

5th Sabbath—Held worship at the Rising Sun in the morning; and back of the city in the evening, at a school house; at both places the people attended decently and solemnly.

1st Sabbath in August—Had to work, but attended worship, and spoke in the evening near the Schuylkill, in a school house.

2d Sabbath—Had to work in the morning before worship; but preached both parts of the day at Pine street church.

3d Sabbath—Supplied for the Lutherans in the morning, and attended the communion in Arch street. Assisted Dr. Green in the afternoon, and held a socie-

ty at Spring Garden at night. Friday evening, spoke for Dr. Green in Arch street meeting.

4th Sabbath--Held worship at Frankford both parts of the day. Was called upon to visit a dying son of Mr. Lesley's with the lock-jaw--he died in the evening. Supplied for Dr. Green in the week.

October, 1st Sabbath—Was to preach in Arch street church, but obtained Mr. Kollock to perform the service. Had to make a large coffin, but attended a society in the evening. A number of families attended, who were beginning to perform family worship, and were addressed particularly on that subject. They appeared determined to go on, and look to the Lord for grace to help them.

2d Sabbath in October—Obtained Dr. Keith to preach in Arch street church, and Dr. Blair in the north church, as Dr. Green was sick, and Mr. Janeway out of the city. I went to the Bettering House in the afternoon, and to Spring Garden at night—had a crowded house, and many in the street—some very vain and careless.

4th Sabbath--Preached in the north church in the morning, and gave an exhortation in the Methodist meeting in the evening, to a great congregation, who were very attentive.

December, the 2d Sabbath--Preached in the morning at Spring Garden—in the afternoon at Zoar, a Methodist meeting, chiefly black people, but very attentive.

1809, January, the 1st Sabbath--Preached in the morning at the Hospital; and in the evening at the Union Methodist meeting.

2d Sabbath—Preached in the morning at the Prison, and visited the sick in both wings; they were very attentive. In the evening preached at the black Methodist meeting, called Bethel, to a very large collection of people, white and black.

February, 3d Sabbath--Attended the communion in the Second Presbyterian Church in the morning. Had to prepare a coffin in the afternoon, for a corpse to be sent out of the city. Attended at the Union Methodists' meeting in the evening. Concluded a prayer meeting, with an exhortation and prayer.

4th Sabbath—Attended a funeral in the morning, and spoke to a large concourse of people, at Mr. Potts's burying ground. Held worship at the Hospital, and attended another funeral.

March, the 1st Sabbath—Preached for Mr. Janeway in the north church, in the morning, and for the Independents at the Tabernacle, in the evening.

2d Sabbath in March--Preached a charity sermon in the morning at the Methodists' meeting in Kensington, by the request of a large society, for helping the poor in that part.

4th Sabbath--Preached in the afternoon at the First Presbyterian church, Dr. Wilson being unwell; and in the evening opened a new place for worship, south-west of the city, built by Captain Moore and others, which was well attended.

1st Sabbath in April--Preached in the morning in the Fourth Presbyterian Church--assisted Dr. Wilson in the afternoon, but was unable to go to the society at night, by reason of the rheumatism.

3d Sabbath of April--At the prison in the morning—preached for Mr. Potts in the afternoon—and at a new school house, built for the use of the Evangelical Society, in the evening, to a large collection of grown people and children.

2d Sabbath, May—At the prison in the morning, and at the Bettering House in the afternoon. Delivered a funeral sermon on the death of a pious blind woman, who had been long there.

3d Sabbath of June--Preached at the Prison in the morning, and Spring Garden in the evening. The following week went abroad. Held worship at Trenton, on Wednesday evening; Thursday and Friday evenings at Brunswick.

4th Sabbath, in New York--Attended the Lord's Supper at Mr. Milledoler's church, and preached for him in the afternoon. Preached on my return, at Brunswick, and at Trenton. Arrived at home in time to attend my own society in the evening. Next evening supplied for Dr. Green at the Tabernacle.

3d Sabbath of July—Mr. Flinn supplied in my place for Dr. Green. I then began to help the German Calvinists. Preached, morning and afternoon, for them in the Academy.

4th Sabbath--Supplied for the Germans both parts of the day, and catechised their children. Visited a sick man at night.

5th Sabbath—Supplied for the Germans both parts of the day, and catechized their children. The number increasing so much as to require assistance by some of their members.

All August supplied for the Germans.

September-- Continued still to supply for the Germans, except when I obtained some one to take my place—I then went to the Poor House, Prison, and Hospital, through the months of September, October, and November. At the Hospital, in September, there was a seaman, who had been hurt in his back, which turned to a mortification. He was under great concern about his soul; and for some time declared he had no hope of his salvation. But within a few days of his death, he

said he could believe in Jesus, and rest his soul on him. He desired to be baptized, and was so, by the Rev. Mr. Alexander, on his dying pillow. He attended worship next day, and, in a few hours after expired. At the Bettering House some professed to be benefited.

1st Sabbath in December—Preached at the Hospital in the morning. A man deranged hung himself. His wife came, in time of worship, crying bitterly. Preached in the afternoon for the Germans, and exhorted at the Methodists' meeting at night.

5th Sabbath in December, and last day of the year, Mr. Birch having now come to the Germans, I attended at the Prison in the morning, at the Alms-House in the afternoon, and gave an exhortation in the evening at the Union Methodists' meeting, thus ending the year.

1810.—Presbytery met, and I delivered my report, April 19th. They approved it, and directed me to continue as I judged best.

4th Sabbath of June.--Preached at Abington in the morning, Dr. Tennent being sick—gave an exhortation at Frankford after Mr. Doke, on my way home.

4th Sabbath, July.--Preached at Germantown in the morning, and exhorted in the First Baptist Meeting, in the evening.

5th Sabbath.—Attended a funeral in the morning—opened a place for worship in the afternoon near Schuylkill, and preached to a small congregation.

4th Sabbath, August.--Preached morning and afternoon for the German Calvinists. An impostor offered his service to preach for them, and was detected.

September, 1st Sabbath.—Preached for Dr. Tennent at Abington, in the morning, and at Milestown, on my return, in the afternoon.

2d Sabbath.—Supplied the German Calvinists morning and afternoon, their minister being gone to North Carolina.

5th Sabbath.—Preached for Mr. Alexander in Pine street church; and for Dr. Green on Wednesday evening, at the church Northern Liberties.

October, the 1st Sabbath.—Preached for Mr. Janeway in the morning; attended a funeral in the afternoon, and spent the remainder of the day and evening with my sick wife.

2d Sabbath.—Attended at the State Prison in the morning, exhorted and prayed with the prisoners, who were very attentive. In the afternoon preached to the poor in the Alms-House, upon Simeon seeing the salvation of the Lord, and desiring to depart in peace. Luke ii. 29 and 30.

5th Sabbath, of December.—Preached at the Prison in the morning, and at the Free Quakers' meeting in the afternoon. We had a solemn and affecting time. O to be well prepared to end our time, as we are now ending another year! The Lord pardon all defects and short coming through it.

2d Sabbath of April, 1811.—Preached at Kensington; gave in my report to Presbytery the 18th of April, which was accepted, and liberty given me to supply wherever the Lord in his providence may call me within their bounds.

June, 1st Sabbath—Preached in the Fourth Presbyterian church in the morning for Mr. Potts.

In the afternoon attended on my dying wife, until she expired, between 5 and 6 o'clock, to enter upon her blessed Sabbath above. June 2d, 1811.

2d Sabbath, June.—Preached in Wilmington, morning and evening, for Dr. Reid and Mr. Henderson, and exhorted in the afternoon for the latter.

3d Sabbath.—Preached in the Baptist meeting at Pennepack in the morning, and at the Fox Chase in the afternoon.

5th Sabbath.—Preached at Cape May morning and afternoon. Monday delivered a funeral sermon, and in the evening preached at Fishing Creek. Tuesday at Cape Island school house. Wednesday evening at a private house. Friday evening at the court house at Bridgetown.

1st Sabbath in July.—Preached at Pitsgrove, in Jersey.

2d Sabbath.—Preached at Bond-brook, in East Jersey, both parts of the day, to a very attentive congregation. Attended and preached at Trenton on my way, in a school house, to a few people. Preached at Amboy and Brunswick.

3d Sabbath.—Preached at Washington, on South river, below Brunswick, both parts of the day, to a people who seldom have any to preach to them.

4th Sabbath.—At home; went to the Prison in the morning; preached at the Bettering House in the afternoon, and visited the sick there.

2d Sabbath of October.—Dr. Reid, of Wilmington, had sent for me to assist him at his communion. I went and spoke four times, and returned better in health than when I left home.

1st Sabbath in November.—Attended the communion in Northern Liberties; spoke for Mr. Burch in the evening. This week went to Columbia, and held meeting in a school house, and both parts of the Sabbath following, when the people attended well. Monday evening, spoke in the German church; next day went to Donegal, and spoke in the Presbyterian meeting. On Thursday, being

the day recommended by the General Assembly to be kept for worship, I preached; also at May town, in the German church, and at New Haven, on Susquehanna.

3d Sabbath.—Preached morning and afternoon in the Presbyterian meeting house in Lancaster; and was treated in each place with more kind attention than I ever experienced in any journey before, and found all safe at my home. Thanks be to my heavenly Father, for all these his tender mercies.

1812, January, the 1st Sabbath.—Preached at the Hospital, and visited in the different wards.

2d Sabbath.—Preached in Spring Garden to a very attentive society.

3d Sabbath.—Preached at the Bettering House. Was kindly received by the new steward, and all the orderly poor. Visited some of them that could not attend worship.

4th Sabbath.—Attended the communion at the First Presbyterian Church, and preached in the afternoon for Dr. Wilson. Wednesday evening supplied for Dr. Green. Thursday attended a funeral at Kensington. Friday evening spoke in Southwark.

February, 1st Sabbath.—Preached at the Prison, and visited a number of sick confined there, who had comfortable accommodations.

Wednesday Evening.—Preached for Dr. Alexander in Pine street.

Friday Evening.—Spoke at Mr. Burch's house, preparatory to the communion.

Saturday Evening.—Preached at Mr. Burch's meeting.

4th Sabbath of Feb.—Preached in the Frison, and visited the sick men confined there, but found very little appearance of repentance. In the evening, preached at Spring Garden to a very attentive people.

2d Sabbath of April.—Preached at Neshaminy, in the late Mr. Irvin's congregation; in the meeting house in the morning, and at Mr. Samuel Mann's in the afternoon; to a very attentive collection of people in both places. Came home on Monday with Mr. Jaudon. Tuesday evening held society for Mr. Burch's people. Wednesday evening preached for Dr. Green. Thursday evening at Kensington. Friday evening for Dr. Alexander, at Mrs. Casdrup's, Southwark.

2d Sabbath of June.—Preached in the Prison in the morning, and at the First Baptist meeting in the afternoon. Monday went to Camden, and held meeting in the evening there. On Tuesday went to Haddonfield, and was refused by the Quakers to hold meeting in a school house, belonging to one of them in the town. We had to go to one back of the town, in a heavy rain, where the people attended well. From there to Moorestown, where we were received by Mr. Harris, and held worship at his house. In the evening he conveyed us to Mount Holly, where we held worship afternoon and evening. Mr. Richard's sent us in his carriage to Burlington, where I staid and preached.

3d Sabbath.—Morning and evening at the Methodist meeting, and afternoon at the Baptist. Monday afternoon and evening at Bristol.

Thursday, 16th July.—Rode to Lancaster, and went to Liditz, a Moravian town, to see their order.

3d Sabbath of the month.—Preached in the Presbyterian meeting house in Lancaster, morning and afternoon, and was kindly received. Tuesday evening, preached at Columbia, in a handsome new meeting house, to a large congregation, who were very attentive. Thursday evening, preached in a new school house at New Haven; a rainy night, but the people attended better than could be expected. Returned to Columbia, and had society at Mr. M'Kissick's house, on Friday evening, and at Mr. Beaty's on Saturday evening; people very attentive.

4th Sabbath.—Preached three times in the new meeting house at Columbia, to full congregations; the people were very attentive and solemn. Monday evening, held society at Dr. M'Corkle's. Tuesday went down the river on a raft of boards, to a town called Washington, where a sermon had never been preached before, and had a meeting in an unfinished house. The people crowded the place, and some sat on the joists over our heads; the floor not being laid. Some were very attentive, others, out of doors, were noisy, and generally very careless. Returning in the night in a gig, the gentleman who drove, ran against a stump and overset. We were both thrown out, but I escaped unhurt, and had neither bruise nor mark. He was very little injured, nor the carriage. Wednesday evening, held society at a Mrs. Houston's, who had long been confined to her house, and was in connexion with the Quakers.

1st Sabbath in August.—Preached three times in the new church in Columbia. Monday evening, held Society at a Mrs. Ralston's, and afterwards gave an exhortation and prayer at Mr. Ring's, at the stage and ferry house. Tuesday afternoon, preached at Mr. Pettit's, at the sign of General Wayne. Wednesday at Downingtown, where many attended. Thursday, came home in the stage, and found all safe and in good order. Bless the Lord, oh my soul! and

all my powers join to praise and thank him, for all his favours to me, a poor unworthy, unprofitable servant.

5th Sabbath.—Preached at Abington in the morning, catechised the children, and attended a funeral there; and in the afternoon preached in a school house at Milestown.

September, the 1st Sabbath.—Preached in the afternoon at New Brunswick, in New Jersey, to a large congregation. Monday evening, at a private house. Tuesday evening, at Mrs. Mier's. Wednesday evening, at Mr. Seymour's school house. Thursday evening in Dr. Clark's meeting house. Friday came away with Mr. Guest and my brother, to see one John Williams, who has long been locked fast in body, with the rheumatism, and brought to know the Lord, and can now sing his praise in the midst of bodily distress, in an astonishing manner.

2d Sabbath.—Preached morning and afternoon at Bristol, in the Episcopal church, to a very attentive people. Mr. M'Elroy read the prayers, and I went home with him. Monday, preached near his house, to a very attentive assembly. Tuesday, preached again at a few miles distance; and on Wednesday returned home.

2d Sabbath of October—Preached both parts of the day at Pine street church. On Monday went on a second tour appointed by Presbytery. Mr. Burch being unwell, I had to go alone. Preached in the evening at Camden, and had to walk next day to Haddonfield. It being their election time, I could get no stage or carriage. Preached in the evening in a school house, and paid a woman for cleaning it. Was taken next day to Moorestown; preached at Mr. Edward Harris's, who entertained me kindly, and sent me on next day in his carriage to Mount Holly; preached there, afternoon and evening, in the Baptist meeting house. Went from there in a stage to Burlington, and preached again on Friday evening, and from there home.

3d Sabbath—Preached for the poor in the Bettering House.

4th Sabbath of November—Preached at the Hospital. Monday evening, spoke in a society of our polite ladies, who usually meet by themselves. Wednesday evening, spoke in Pine street meeting. Thursday evening in a society belonging to St. Paul's church. Friday evening in Southwark society. Saturday evening at Mr. Jaudon's.

5th Sabbath—Preached at the Bettering House; the people were very attentive, and some pious women much comforted. In the evening went to hear Mr. Fisk at the Academy.

4th Sabbath of February, 1813—Preached at the Hospital. The managers, and steward, with his family, and a larger collection than ever before attended.

3d Sabbath of March—Supplied at Pine street church morning and afternoon, and was much oppressed in body, and with pain in my breast. On Thursday, went up to New Hope to supply, by direction of Presbytery. Preached there on Friday evening, and on Sabbath day.

4th Sabbath—Preached in the new meeting house. On Monday afternoon, at Mr. M'Nairs, and from house to house, and on Wednesday afternoon at Squire Ingham's house. Returned home Thursday evening. Friday evening, spoke for Mr. Joice in his society.

1st Sabbath in June—Preached for Dr. Clark. On Tuesday evening in a private house. Wednesday went to New York, and was sick at the Rev. Mr. Brodhead's one day. Friday went to Amboy, and preached in the evening, in the Presbyterian meeting house.

2d Sabbath.—Preached both parts of the day in the same place; the people were very attentive; the militia were encamped before the church; the trumpeter stood clerk, and officers all attended.

3d Sabbath of August—Preached at Solesbury, up the Delaware; again on Thursday, at the same place, and from house to house through the week; and attended a funeral.

4th Sabbath—Preached at Newtown, to a large and attentive congregation; went in the afternoon six miles, and attended a large funeral, and spoke there. I hope the Lord directed and blessed this journey.

Thursday, 9th of September—The humiliation day. I preached in the morning and evening, to an attentive and solemn people, in Crown street church.

2d Sabbath—Attended again at Crown street. Mr. Sergeant preached in the morning, and I in the afternoon. I then informed them that the Rev. Mr. Brodhead, whom they had invited to be their minister, was coming.

3d Sabbath—Preached in the morning at Abington, and gave an exhortation in the afternoon at Hatborough or Lollar's Academy, and went next day to a camp meeting at Neshaminy. Wednesday evening preached in the North Meeting; had a favourable time.

(To be continued.)

SHORT NOTICES OF RECENT PUBLICATIONS.

INVISIBLES, REALITIES, *Demonstrated in the Holy Life and Triumphant Death of John Janeway, Fellow of King's College, Cambridge. By James Janeway, M. A. Philadelphia: printed by John Young.* 1828.

To this little volume the following advertisement is prefixed—

"As the following work has either never been printed in this country, or has long been out of print, the publisher thought he would be rendering an acceptable service to the Christian publick, and especially to those who are looking forward to the ministry of reconciliation, by reviving a memoir which presents such a lovely exhibition of Christian excellence, and such a striking proof of the reality of 'things unseen.' No further liberty has been taken with the original narrative, than the occasional substitution of a more modern, for an antiquated term. As the *whole proceeds* of the work will be devoted to the American Sunday School Union, it is hoped that this consideration, in addition to the intrinsic value of the work, will secure to it a liberal share of publick patronage.

"*Philadelphia, Feb.* 1828."

The author of this work is, we believe, the same who wrote the well known publication, "A Token for Children;" and the subject of the present memoir appears to have been his near relative—probably his cousin.

We are truly glad to see a reprint of the short memorials of some of those eminently holy men, who appeared in a cluster in Britain, in the time of Oliver Cromwell, and who suffered so grievously, in the reign of the profligate and faithless Charles the Second. This month a year ago, we noticed and recommended a memoir of the Rev. Joseph Alleine, author of the far famed little book entitled, "An Alarm to the Unconverted:" and it is our purpose to keep our readers informed of all republications of this character, that come to our knowledge—They teach much in a small compass; and serve to show that, in whatever else we may excel our ancestors, some of them excelled us in holy living. The subject, indeed, of the narrative before us, was regarded as a kind of prodigy of piety, even by his eminent cotemporaries. It appears that he had read Baxter's "Saint's Rest" with advantage; and the author of that wonderful production—for such we esteem it—is the writer of the preface to the present work. With some of his remarks we close our notice.

"Though I wonder at the lengthening of my own life, which hath been threatened by God and man these thirty years or more, yet, alas, how much less have I lived than this man did, who am yet far short of his heavenly preparations. I am ashamed to read that any thing of mine was a help to his attainments, and to find that at almost sixty years of age, I am much below what he was raised to at twenty-three. O that God would give my frozen age such warm reflections from these his remains, that according to my need, I may receive more from him that is dead, than ever he did from me alive!"

"We think it great pity, that he lived to preach but two sermons in the world! That some poor, ignorant, dull congregation had not been instructed and awakened by his doctrine; and his spiritual fervour had not, by dispersed writings, inflamed the souls of thousands with the same heavenly love and zeal. But who knoweth yet, but that this one narrative of his holy exemplary life and death, may do as much as more numerous or voluminous writings?

"I know one temptation the reader is like to meet with, to hinder his profiting by this example: even to think that Mr. Alleine and Mr. Janeway, by overdoing did but cut short their own lives; and that their excessive labours in meditation, prayer, and other duties, deprived the church of the benefit of much more, which they might have lived to do; and therefore that such examples are not to be imitated, but stand as warnings to us, not to overdo and destroy our bodies as they did. To which I answer—1. I am one who wish both of them had done somewhat less, in that part of duty which hurt the body, and overmatched their strength. And I am not persuading you, that every man must needs preach as often as Mr. Alleine, or study and meditate as long as Mr. Janeway and he did. Men have their various capacities and opportunities, and works. 2. But yet I dare not charge either of them with sin, because I know not their particular motives. 3. And perhaps their lives had been as short if they had done less, as are the lives of many hundred students, who favour themselves more than any wise man would wish. And it was God's mercy that they who had but a short life to live, should do more than many who live to the period of nature's course. 4. But I beseech you distinguish well between that part of their work, which was really like to overthow their natures, and

the rest which had no such tendency; and do not make the avoiding of the former a pretence against your imitating the latter."

A SERMON ON CHRISTIAN BAPTISM, *showing the Apostolick Practice, both as to Subjects and Mode. By Samuel Steel, Pastor of the Presbyterian Churches of Winchester and Hopewell. Lexington, Ky. Printed by Joseph G. Norwood.* 1828.

The design of this discourse is stated by its author as follows—

"To the Reader—The following Sermon was not intended for publication when first preached. It has been put to press at the request of a number of religious friends, who believed that a short treatise on the subject of baptism was much needed, among the churches of the west.

"The printed works on this subject, are generally too large and too learned for common use: and hence it is a rare thing to meet with a treatise on baptism in Christian families.

"It is the object of the following discourse, to present the *leading arguments* to the mind of the reader in such a plain way, that every one who pays attention may understand without difficulty. Every thing, therefore, like a display of learning is avoided, and also whatever might savour of ornament in style; in order that the reader may find truth in the garb of simplicity and common sense.

The limits of a sermon forbid a full discussion of the subject; but it is believed that sufficient matter will be found in the following pages to direct every unprejudiced person into the right path, with regard to baptism.

"The work is committed to the direction of Him whose name is TRUTH.

"SAMUEL STEEL.

"*Winchester, Ky, April 1st*, 1828."

After a careful perusal of this sermon, the text of which is Matt. xxviii. 19, 20, we are prepared to say, that we think it fully performs what the preacher announces to have been his purpose, when it was prepared and delivered. It presents the "*leading arguments*" in favour of the system adopted by Pædo-Baptists, in a plain, clear, and forcible manner; and we are happy to add, without any thing acrimonious or irritating, in reference to the respectable Christian denomination whose opinions are opposed. We have little doubt that a controversy will exist, till the Millennial age, relative both to the proper subjects and the proper mode of Christian baptism: and although it is long since any thing that could properly be called *new* has been offered, on the one side or on the other of the controversy, yet the old arguments are new to those who have not investigated the subject—Every new generation may need to have them repeated; and to those who have not opportunity or leisure to read much, new *summaries* of them may be requisite. A better summary on one side of the debate, could not, in our judgment, be easily brought within the compass of a sermon, than is exhibited in the discourse now before us—In a short appendix, the subject discussed is reduced to its essence, in the form of question and answer.

SCRIPTURE QUESTIONS, *designed principally for Adult Bible Classes. By George Bush, Pastor of the Presbyterian Church at Indianopolis, Indiana. New York, published by John P. Haven.*

Since the general formation of Bible classes in our country, several publications have appeared, designed to assist teachers and learners in communicating and receiving scriptural knowledge. None of these may have been without their use. But for those who study the sacred oracles in adult age, we have seen no publication that could make any pretension to afford the aid which will be furnished by the one now before us—provided all the numbers shall equal the one which we here notice—the second of a series, which we understand the author proposes to continue, till he shall have gone through the whole of the sacred scriptures—The first number we have not seen.

Each chapter, in the three books mentioned in the title, forms a paragraph by itself, and the questions, leading to a full knowledge of the contents of the chapter, are distinctly and very perspicuously expressed. In cases in which the answer to a question is not to be found in the chapter immediately under review, there is a reference to those passages in other parts of the Bible, from which the proper answer may be obtained. This is well calculated to produce investigation, and greatly to increase a familiar acquaintance with the whole of the inspired volume. But in addition to this, the more difficult questions are answered by the author himself, and notes are frequently added, containing useful information, which those who have not access to commentators and biblical criticks cannot easily acquire. We consider the author's answers and notes as perhaps the most valuable part of his work—They could not have been made without much reflection and considerable research. On the whole, we are of opinion that if Mr. Bush shall perform the rest of his undertaking, with the ability which is manifest-

ed in the part we have seen, he will have rendered a very important service to the Christian community; and we hope he will receive a patronage corresponding to his merits—The copy-right of the work is secured to the printer.

Literary and Philosophical Intelligence, etc.

The Columbian Institute has just received from Tangier, in Morocco, some *Wheat* and *Barley*, which, it is supposed, may form an useful addition to the stock of those grains already in the United States, particularly in the States and Territories south and south-west of Washington. The Institute has also received some seeds and fruit of the *Date*, which have been sent under a belief that they may be successfully cultivated in the most southern parts of the Union. Tangier, whence these seeds and grains are brought, is in latitude 35° north; though black frosts are rare, white frosts are frequent there in January, February, and March.

Guilford Gold.—We have endeavoured to ascertain the exact amount of gold that has been found in this county (Guilford), but it is almost impossible, there being so many persons engaged in the business. There are eight or ten mines, at which a considerable portion of gold is found every day. We are assured that at least ten thousand dollars worth of this precious metal has been found in this county, since the first day of September last.

A prospectus had been published for the establishment of a College for young gentlemen at Buenos Ayres. The college was to have the name of Atence, and to be placed under the direction of Messrs. Pedro de Angelis and Francis de Curell, (formerly inspector of the Royal College of Henry IV. at Paris) aided by distinguished professors. The course of studies is to occupy three years.

Eight hundred ancient *Coins*, collected in Greece, Rome, Asia Minor, &c. &c. some of them 3000 years old, are offered for sale at Providence, by Mr. Stoddard.

An immense fragment of Holyhead mountain, near a part called Gogart, fell a few days ago, and nearly reached the sea. By its measurement it is supposed to weigh some thousand tons.—*Literary Gaz.*

Camphor.—The purposes to which this useful article may be applied, are not, perhaps, sufficiently known. Put in the bottom of a trunk where there are woollen goods, it will prevent moths from entering. Sewed in small bags and fastened at the inner corners of bedsteads, it is effectual against bugs. In fact no insect can long endure it.

It is announced in the London *Times*, that that paper is now printed with an improved machine, the invention of Mr. Charles Applegath, which takes off the astonishing number of *four thousand* copies an hour, or seventy copies in a minute. This speed is *twenty* times greater than could have been attained with the kind of press in use a dozen years ago; for with that press, a paper the size of the *Times* could not have been worked, on one side only, at the rate of more than four hundred impressions in an hour,—that is, two hundred an hour on both sides.

When alphabetical writing began to usurp the place of hieroglyphics, the mode of commencing each line under the beginning of the preceding, was unknown; and the *boustrophick* mode, which ran in the following manner, was then practised.

In the beginning
God created the
Heavens and the
Earth; and the
earth was without
form, &c.

Astonishing Fact.—There died recently in the town of North Stonington, Connecticut, a woman aged about 40 years, who had been ill a long time, and complained of excessive pain in her heart. She left a request that the physicians who attended her should examine the cause of her extreme suffering. The request was complied with, and in the centre of her heart there was found a *living worm*, an inch and a quarter long, and of a large size!

Restorative for Drunkenness.—M. Masurer, a French chemist, has discovered that the acetate of ammonia is an effectual restorative from a state of intoxication. From 20 to 30 drops in a glass of water or capilaire, will, in most cases, relieve the patient from a sense of giddiness and oppression of the brain; or, if that quantity should be insufficient, half the same quantity may be again given in 8 or 10 minutes after. In some cases, the remedy will occasion nausea or vomiting, which, however, will be salutary to the patient, as the state of the brain is much aggravated by the load on the stomach and the subsequent indigestion.

Religious Intelligence.

ADDRESS OF THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS OF THE PRESBYTERIAN CHURCH.

Although the following address bears the signature of the editor of the Christian Advocate, he ventures earnestly to recommend its contents to all his readers, for a careful perusal and a very serious consideration.

To the Churches and Congregations under the care of the General Assembly of the Presbyterian Church in the United States.

Friends and brethren,—

The Executive Committee of the Board of Missions, recently appointed by the supreme judicature of our church, beg leave affectionately to address you, on the unspeakably important concern of Christian missions. Among the many and solemn duties devolved upon the committee, we consider this as one of the greatest importance, and as one that first demands attention. We so consider it, because it really depends on you, under God, whether our appointment shall be useful or useless. Without your countenance and patronage we can do nothing; but if you favour our views and operations, we do hope to be the humble instruments in the hand of our dear and common Lord, to promote his cause and kingdom—may we presume to say *extensively*.

Brethren,—

At the lowest estimate, there cannot be much short of five hundred millions of immortal beings of our fallen race—sinners like ourselves—who have never so much as heard the name of that Saviour in whom is all the sinner's hope. The three hundred remaining millions, which go to make up the population of our globe, are largely composed of Jews, Mahometans, blind adherents to the Roman and Greek superstitions, hereticks, formalists, and nominal Christians of all descriptions—leaving the true disciples of Christ, the real children of God, emphatically "a little flock." And if our divine Redeemer had not commanded this little flock not "to fear," they might well tremble when they contemplate the situation in which they are placed: and if he had not assured them that "it is their Father's good pleasure to give them the kingdom," and that "the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High," they might at once give up the hope that the mighty host of their enemies, who are also the enemies of God and of his truth, shall eventually be subdued, and become the willing and obedient subjects of our Lord and Saviour Jesus Christ. But having such assurance we faint not; we distrust not; we doubt not. Zion's king is Almighty—"Hath he said, and shall he not do it." When we look to Him, and think of his sure word of prophecy and promise, we see, that let the powers of earth and hell be what they may, still there is, by an infinite disparity, more for us than there is or can be against us; and with unwavering confidence we look forward to the time, when "the kingdoms of the world shall become the kingdoms of our Lord and of his Christ."

But it must be remembered, brethren, that although in accomplishing this mighty and desirable change, "the excellency of the power will be of God," so that his may be all the glory, yet it is equally true, that in performing his great work, he will make use of human instrumentality, at every step. Yes, and he will make it an awakened, active, energetick instrumentality—an instrumentality that will cry mightily to him in the prayer of faith; and will not rest in prayer without alms—without giving much and doing much; without being devoted unreservedly, in talents, character, influence, property, and effort, to the attainment of the destined object.

It is a most encouraging fact, that after a sleep of ages, the church militant has, within half a century, begun to awake; and that more has been done, within less than that period, for the conversion of the world, than in the fifteen preceding centuries. Every denomination of Christians, holding the leading doctrines of the Protestant reformation, is now engaged in missionary enterprises, both foreign and domestick. Yet in none of these churches is the missionary spirit so much awake as it ought to be, and as it must be, before the glorious things foretold in scripture prophecy can receive their accomplishment. As a part or portion of the church universal, the church to which we belong is, we verily believe, chargeable

with great and criminal neglect: nor are we ignorant that much of this neglect has, by some, been imputed to that Board of Missions, to which we have succeeded. But the minutes of that Board are in our possession, and we hesitate not to say, that we are persuaded that no missionary association in our country, has made a better or more efficient use than that Board, of the funds put at its disposal. The truth is, that of late, the greater part of the missionary concerns of our church —from causes which we shall not now investigate—have past into other hands than her own—Into hands, we admit, that have been neither inactive nor unsuccessful in their management; and in whose success we, with others, most sincerely rejoice. But let not the Board of Missions of our church be censured, for not having done what the church has not hitherto enabled it to do. Nor let a fact, well known to us, be kept out of sight—that a laage proportion of the members of our denomination, dissatisfied with existing arrangements, or left in apathy for want of the proper means to stimulate them, have not contributed to any missionary funds, to such extent as we are persuaded they would have done, but for the causes here assigned—and as we fully believe they will readily do, when those causes no longer exist.

Suspect not, brethren, that we seek to excite or cherish in your minds a bigotted or sectarian spirit. We disclaim it utterly: and that we may not be misunderstood, we beg to make a full and frank avowal of our real wishes and views. We say then, that being on conviction and by choice Presbyterians—having given a decided preference to the doctrines and order of the Presbyterian church—we think that, on every principle of consistency, we are bound to support that church. We further say, that it is our wish that this church should send forth missions, both to the heathen and to her own destitute population—believing that the church is bound to this, by the explicit command of her glorified Head "to disciple the nations—and to preach the gospel to every creature;" and that in obeying this command, the universal church cannot conveniently act, nor at present act at all, but as it is divided into those various denominations, to each of which the members that compose it have formed a special and conscientious attachment—believing also, that our church can be stirred up to far greater exertions in the missionary cause, by her own officers and agents, acting by her appointment, than by any individuals, however personally respectable or influential, whom she does not appoint or direct, and who owe to her no peculiar responsibility. These, brethren, are honestly our views and wishes; and we have none more sectarian than these, in regard to the duty of our church, relative to missionary concerns. If by a wish we could engross the missionary business of our country, that wish should not be formed. We have no desire to hinder, or to interfere with, any evangelical missionary operations by whomsoever conducted, but to promote them. We are cordially willing to concede to others all that we claim for ourselves. We are desirous to treat as brethren all missionary associations, which recognise those great principles of the Protestant reformation to which we have alluded. With all such associations we wish to maintain the most friendly intercourse; yea, we repeat it, to afford them all the aid in our power. And we do firmly believe, that by each acting with vigour in its own appropriate sphere, and by all mutually cherishing a spirit of fervent Christian charity, more may be done in evangelizing the world—far more —than if all were amalgamated. For ourselves, we can truly say, there is not an evangelical mission now in being, in whose success we do not unfeignedly rejoice, and for which we do not give thanks to God. And why should interference be the subject of alarm or apprehension, when "the field is the world," and when the harvest is so great, and the labourers so few? There is surely room enough for us all, without any collision, were we even a hundred fold more numerous than we are. Some amicable arrangements among the different missionary corps may be of use; and we are ready to enter into them with all who are prepared to meet us. With the American Board of Commissioners for Foreign Missions, of which some of this committee are members, and with the Home Missionary Society, to which many of our dear brethren, both of the clergy and laity, are known to belong, we have already opened, and hope constantly to maintain, a friendly correspondence.

We have given the foregoing explanations, brethren, to prevent all misapprehension of our aims and wishes; and we beg that our statement may be kept in remembrance.

Suffer us now to lay before you some of the measures which we respectfully submit, as most likely, in our judgment, to be effectual, for the obtaining of those funds which will be essential to support the missionary operations we contemplate —premising that what we offer is to be regarded only in the light of suggestion or recommendation. We wish that all contributions should be perfectly volun-

tary, and that the churches should take such measures to aid our funds, as shall be most pleasing to themselves. But having given much attention to this subject, we will specify a number of methods, in which we hope to obtain contributions; not supposing that all the methods mentioned will be adopted in each congregation, but only such, if any, as shall appear most proper and expedient, to those whose province it may be to make a selection.

1. The General Assembly have often and earnestly recommended to all the congregations under their care, to take up annually one collection, for the use of the Board of Missions. This recommendation has been repeated by the last Assembly, and we hope it will not be in vain. We take leave to suggest, that in congregations visited by our agents, this collection may advantageously be taken up, after a discourse delivered by an agent, with some reference to this subject.

2. We recommend that an effort be made to engage every communicating member of our church, to contribute fifty cents annually, to the missionary funds of the General Assembly. You will perceive that what we here propose, is a contribution of not quite a cent per week: and this we think can be given, without even a sensible privation, by the very poorest communicant in our church. And yet, if all our communicants would punctually and perseveringly make this contribution, the amount would form a sum twenty times as great as that which the Board of Missions has, for many years past, had at its disposal. But important as this would be to our funds, it is connected with a consideration still more important. We do wish that every one who makes a solemn profession of the religion of Christ, should feel it to be *a personal and sacred duty*, to do *something* to send that blessed religion to those who are deprived of its soul saving benefits. If this truth—for an unquestionable truth we take it to be—O if this truth were felt, as it ought to be felt, by all professing Christians, we should never want funds; and we should have them too accompanied with those earnest prayers, which would draw down a blessing on the missionary labours, to the support of which the funds were destined. We also consider it not only as a duty, but as a sweet and precious privilege, for the Lord's poor, who are often "rich in faith," to cast their mites into his treasury—On such donations, who can fail to recollect the high commendation pronounced by our dear Redeemer himself? We could therefore wish that this form of donations should be adopted by all, both rich and poor, and should be made *personally* by every communicant. The rich can, in other modes of contribution, make their gifts what they choose: and we pray that they may be such as become those who recollect that all they possess has been given them by God; that they are but the stewards of his bounty; and that he will at last demand a strict account of every talent which he has entrusted to them, and with which he has commanded them "to occupy till he come." For the collection of the annual fifty cent contribution, some well digested and easily executed plan must be devised; which we should hope the session, or other leading members of each church, would willingly form and execute.

3. We recommend that mission boxes be kept in the houses of the members of our congregations, into which not only the heads of families, but children, servants, and occasional visitants, may cast their voluntary offerings. Here again, we have in view, not only the pecuniary avails of these boxes, which doubtless would be considerable, but the *moral effect* of the practice recommended. We could wish that the members of every family should have before their eyes daily, something to remind them that it is a duty to contribute to Christian missions; and that every child should imbibe the spirit of missions from the first dawn of intellect, and cherish it through the whole progress of childhood and youth. The contents of the mission boxes might be committed monthly, to some individual appointed to receive them, and to forward the amount to the Treasurer of the General Assembly.

4. We recommend that collections be taken up at every monthly concert for prayer, to be appropriated to missionary purposes. We think it must, without any enlargement from us, strike every one as peculiarly proper, when we pray for the spread of the gospel, to give of our substance for the purpose of extending its blessings—The alms, as well as the prayers, of Cornelius, "came up for a memorial before God;" and the ministry of an angel, and the mission of an apostle, were employed, that the messages of the gospel might be carried to him and to his friends.

5. We suggest that there are wealthy congregations that might each engage to support a missionary—perhaps more than one. Wealthy individuals also, either singly or by the joint agreement of several, might engage to do the same. It gives us pleasure to state, that we already have the pledge of two individuals, that they will support one missionary to South America, on the allowance of $500 per

annum. And we may also state in this connexion, that those who make donations will always be at liberty to appropriate them to a favourite missionary object, and that such appropriation will be sacredly regarded. At the same time, it may be proper to remark, that as the Board will have the best view of the whole field of missionary operations, it will certainly be desirable that the most of their funds should be left, without embarrassment, to their disposal.

6. We suggest that there are individuals in every part of the extended bounds of the General Assembly, who beside what they give in public or general contributions, may agree to pay annually, so long as they shall find it convenient, a certain specified sum. If subscriptions of this character should be frequently or largely made, it is manifest that a fund would be provided, which might be considered as permanent; and on which calculations, without much risk of failure, might be made, which would warrant missionary engagements that would otherwise be improper; and the importance of having such a reliance is obviously great. It is however by no means to be understood, that the Board or the Committee contemplate the formation of any thing like a permanent fund, of which the interest only, and not the capital, may be expended. On the contrary, it is the full determination of the Board, to hoard nothing; but to spend all that they may have at command, so soon as an opportunity to use it to advantage shall occur. Their reliance must be on Him, whose is the silver and the gold, and on the continued liberality of their Christian brethren, which will best be cherished by an unceasing call for its exercise. Yet money should be improved till an opportunity to use it offers, and rash engagements must not be made, for the fulfilment of which no reasonable expectation can be formed.

7. We trust it is not unreasonable to expect that the missions of the Presbyterian church will, in common with other charities, be remembered by the pious and benevolent members of our communion, in making their last wills and testaments. The time we hope is past (and may it never return) for men to soothe themselves in a life of avarice, fraud, oppression, or profligacy, by determining to make, and by actually making, large bequests at their death, to pious and charitable uses. Nor do we ever wish to see that given to the church, which ought to go to a poor parent, child, or other near relative, friend, or dependant. But we do hope that the time is near at hand—and some recent noble examples of pious liberality animate the hope that it is not far distant—when men of wealth shall not only say, but *feel*, that God gave them all they possess; and gave it as a loan, for the use and improvement of which they must give an account, when their eternal destiny shall be decided by an omniscient and equitable Judge. Then it will no longer be seen that the savings of avarice and folly are bequeathed to children, to scatter faster than it was gathered, and to ruin their own souls, and injure society, by their profligate squanderings; or—following the example of covetousness which has been set them by their parents—to live only for themselves, and die, without blessing others, or being blessed themselves. O the time will come! when, from truly Christian principles, and without any hope of buying heaven, men, both in life and in death, will give much more to God, and much less to their families, than men of unquestionable piety have hitherto generally done.

Thus, brethren, we have spread before you the resources for missionary funds, which have occurred to us, in reflecting on the subject. It must be for you to communicate from these sources, or from others of your own devising, what you feel it to be your duty to lend to the Lord; and with us we feel will remain the high responsibility, to use your donations and contributions, in the best and most frugal manner—wasting nothing, squandering nothing, but employing, if possible, every cent bestowed, so as most effectually to promote the sacred missionary cause. It is our determination to give as much publicity as possible to all our proceedings, and especially to publish a statement every month of all sums, large or small, that shall be received, the parties from whom they come, and the objects to which they are to be applied—An annual statement of expenditures will also be made and published. For these purposes, it is plain that a vehicle of missionary information must go abroad; and we contemplate the issuing of a monthly periodical, under the title of "The Missionary Reporter," so soon as we shall obtain evidence that a subscription for it, which will defray the expense of publication, can be obtained. In the mean time, religious periodicals already established, will be employed to convey to the publick, the statements which it will be our duty to make.

It may justly be expected that we should say something of the missionary operations which we contemplate. We can only say, brethren, that our operations will correspond to the means which you may put into our hands, for the execution of the large missionary powers.

with which our Board has been clothed by the General Assembly of our church. If our church shall, as we hope she will, now awake from her slumbering, and become animated with a holy Christian zeal, to stand forth among the foremost, in the grand enterprise of Christianizing the world, we shall then, if spared to witness it, take a wide view of the moral desolations which overspread the earth; and aspire to share in the blessed instrumentality, by which these desolations are yet to be made "to rejoice and blossom as the rose," and to become like "Eden, the garden of God." But even in this event, it ought to be constantly kept in mind, that the fruits of no foreign missionary operations, can reasonably be expected *immediately* to appear. Other associations have been obliged to wait for them, and in some cases the waiting period has been greatly protracted. Yet when persevering effort, under much discouragement, has still been continued—when faith and patience have not failed, under the trials by which a sovereign God has seen meet to prove them—great and glorious success has usually been granted at last. For the present, our views are chiefly directed to home missions, in every part of our country; and to the extension, which in all probability must be slow and gradual, of a small establishment which our church has made at Buenos Ayres; and to some other operations in South America, for which, as we hope, the dispensations of Providence are preparing the way.

The general agent of this Committee, who is also one of its members and the Corresponding Secretary of the Board, is the Rev. Dr. Ezra Stiles Ely, the Moderator of the last General Assembly. He proposes shortly to journey on the business of his agency, as extensively as he may find to be practicable in the space of three or four months. Other agents we expect will shortly be appointed; and we most earnestly commend them all, to the kind attentions and the cordial co-operation of the ministers and churches that may receive their visits. They go on an errand highly important and interesting, to which we have already referred—They go for the purpose of endeavouring to rouse the Presbyterian church, to a united and vigorous effort in favour of Christian missions. The experiment is now to be made, whether this church has zeal and talent enough to conduct missions extensively and with energy, by herself; and we hope that your anxieties will be mingled with ours that the result may be gratifying. We would make no appeal to your pride, brethren.—But we would remind you that there is a regard to *character*, of which every Christian, and every church, ought to be jealous. It is connected with duty, with dignity, and with usefulness; and the individual, or the community that is regardless of character, will soon be destitute of influence, and meet with nothing but neglect and contempt. We call on every Presbyterian, therefore, to do his part, to uphold the character of the religious community of which he is a constituent member.

But apart from considerations of character, we most earnestly beseech every individual, male and female, who may read or hear this Address, to consider the Missionary cause as involving a sacred *personal* duty. We are quite sure it is a concern that ought to be brought home, to the heart and conscience of every one who names the name of Christ. It seems to us that it ought to interrogate us *individually*, in language such as this—"Does the love of Christ constrain you, as it did the apostle Paul?"—if not in *the same degree*, yet *in some good degree?* Do you sensibly feel that if Christ died for you, and had compassion on you when you were "dead in trespasses and sins," you "ought not henceforth to live to yourself, but to him that died for you, and rose again!" Are you making the best expression of gratitude, that you can ever make to your Saviour—which consists in walking as he walked, making your light "so shine before men, that they may see your good works, and glorify your Father who is in heaven—going about doing good," doing something toward feeding the sheep and the lambs of Christ—something that may instrumentally contribute to his having "the heathen for his inheritance and the uttermost parts of the earth for his possession?" Alas! have you not been sadly and criminally negligent, in caring for the salvation of immortal souls? Have you not acted too much as if you did not know or believe that every human being has a soul, that will certainly be happy or miserable forever? too much as if you did not believe that on the practical influence of gospel truth, the salvation of the soul will depend? too much as if it were a matter of indifference to you, whether the ignorant and wicked should, or should not, be made acquainted with their danger and their duty, and of course, whether their souls should be saved or lost? If conscience charges you with such neglect or indifference, do you intend to continue it? If you do, will you not bring into just and fearful suspicion, the state of your own soul? Can you be a real disciple of Christ, and not be very tender of his honour, and very desirous for the promotion of his cause, and very solicitous for

the eternal well being of those who are living "without God and without hope in the world?" If you lay out all your property to please and gratify yourself, or lay it up as an inheritance for your children, does not this prove that you are "of the world;" that you seek your portion in it, and that your heart and your treasure are not in heaven? does not the word of God declare, that if you thus "love the world, the love of the Father is not in you?" Do you ever think how the world and all its possessions will appear to you, when you are passing out of time into eternity? Do you recollect that what you may have given to promote the cause of God, will then give you unspeakably more satisfaction, than all that you have spent to gratify yourself, or saved to enrich your posterity? And ought you not to act now, as you will wish that you had acted then? Brethren, "we use great plainness of speech"—the occasion calls for it—and we would be very sensible that every interrogatory which the cause of missions addresses to you, comes with peculiar force to ourselves.

In conclusion, we desire it may be deeply and solemnly impressed on the minds of our brethren, and on our own, that no missionary attempts or efforts are likely to be successful, unless they are accompanied with much fervent and persevering prayer. It should never be forgotten, that when the promise of God is made to "take away the stony heart and to give a heart of flesh," and that "the heathen that are round about shall know that the Lord buildeth the ruined places," it is added—"I will yet for this be inquired of by the house of Israel, to do it for them." Nothing but the influence of almighty grace will ever change a single human heart. This is a truth never to be lost sight of; and it is equally true, and equally important to be kept in recollection, that there is not a single human heart so depraved, that almighty grace cannot change it. We are therefore, on the one hand, to despair utterly of effecting the conversion of one of our fellow sinners, unless God shall bless the means we employ; and on the other hand, we are to employ the best means, and never to despair of the power of God to convert even the most depraved and abandoned of our guilty race. Now, it is by prayer —"the effectual, fervent prayer of the righteous man which availeth much"—that we are to seek for that divine interposition, which shall give a full efficiency to the faithful means we use. To withhold these means, even the best that we can devise, because the work is God's, is to set at nought his appointment, for he works by means; and to neglect to look through all means, as perfectly inefficient by themselves, and to look by faith to that God who can render them effectual, is a daring affront to the Most High—as implying that we take a work into our feeble hands, which his almighty arm alone can perform. O for much and earnest prayer, in which a feeling of self-insufficiency shall be united with a firm and unwavering confidence that God can grant us what we ask, and infinitely exceed all our expectations! O for wrestling with God, in persevering prayer of this character! O that this might take place in all our churches, and in the hearts of all the professors of religion in these churches! We are gratified and encouraged, dear brethren, in observing that the monthly concert of prayer is so well and generally attended, by the people of our denomination. But in this there is still much room for improvement; and we counsel that every thing proper be done, to render an attendance on the concert more general and punctual; and to promote, not only seasons of prayer, but the spirit of prayer. Let it not be forgotten that revivals of religion—of pure and undefiled religion—and the prosperity of the missionary cause, are naturally and indissolubly connected with each other. Revivals of religion are the birthplaces and nurseries of missionaries, and the missionary spirit—They excite and cherish that deep concern for the salvation of immortal souls, and for the extension of the Redeemer's kingdom, without which the right kind of missions cannot exist. On the other hand, it is our belief, that if our churches desire to see revivals of religion at home, and among themselves, they can do nothing more likely to be followed by a gratification of that desire, than to exert themselves zealously in the missionary cause. "He that watereth shall be watered also himself." Let Christians show that they truly desire the extensive promotion of the declarative glory of God in the world, and truly sympathise with those who are perishing for want of "the waters of life," and they may then hope that God will send down upon them a shower of divine influence, which shall refresh and cheer their own souls, and make their children and the youth around them, "spring up as willows by the water courses—trees of righteousness, the planting of the Lord, that he may be glorified."

Finally, brethren, suffer us to entreat that the Board of Missions, and their Executive Committee, may have a special remembrance in your nearest approaches to the throne of God's grace. Sensible as we are of the honour and privilege con-

ferred on us, in being called to the service to which we have been appointed, and in being permitted to address you as we now do, still we feel—sometimes very painfully feel—our great insufficiency for the work assigned us. We feel that we exceedingly want grace, wisdom, zeal, prudence, and fortitude, in far greater measure than we possess them. Did we not know that the strength of Christ "is made perfect in weakness—and that through his strengthening us, we can do all things" to which in his providence he calls us, we should entirely despond. But in reliance on Him, we determine to go forward: and saying to you in the language of an inspired apostle—"Brethren pray for us," and commending you to the grace and benediction of our dear and common Lord, we affectionately bid you farewell.

Signed, by order of the Executive Committee of the Board of Missions of the General Assembly of the Presbyterian Church, by

ASHBEL GREEN, *President.*

GEORGE W. BLIGHT, *Secretary.*

It is respectfully suggested to the ministers and sessions of the Presbyterian churches, that it may be the most effectual method of making the contents of this address generally known, to read it publickly from the pulpit.

FEMALE SCHOOLS AT CEYLON.

We lately received, in a letter from the Rev. Mr. Woodward, an American missionary at Ceylon, in the employ of the A. B. C. F. M., the following communication, addressed to the President of the Female Association at Princeton, N. J., relative to the establishment of Female Schools, by the liberal contributions of that association. His statement is one of great interest to us; and we publish it, with the permission of the association, in hopes that it may excite, among our pious female readers, a spirit of zealous co-operation in the blessed work of rescuing their sex in India, from the degradation and all the countless horrors of paganism.

Tillipally, Jaffna, Ceylon, December 1st, 1827.

My dear Madam,

A few months since, I had the pleasure of receiving a letter from the Rev. Dr. Green, informing me of the organization of the *Princeton Female Society for the support of Female Schools in India*—also stating that funds, nearly, if not quite sufficient for the support of *two* schools, had been forwarded to the Treasurer of the Foreign Missionary Society, with the request, that it might be appropriated to the support of one or more such schools in Ceylon. As yet, I have had no means by which to ascertain the amount of money devoted by your society to schools in this place; but have, on my own responsibility, given to *two* schools, recently established, the names mentioned by Dr. Green, *The 1st and 2d Princeton Schools.* As the schools are still in their infant state, you can expect from me little else than an account of their commencement. I shall, however, endeavour to transmit from time to time, such information concerning them as the society may desire.

Princeton School, No. 1.—This school is established in a village called *Allervatty*, about one and a half mile southwest of this place, and consists of *twenty-five little girls*, from five to twelve years of age. Sixteen have not yet completed the alphabet, which consists of 12 vowels and 18 consonants, and which, in their variations for each consonant, united with each vowel, forms so many distinct characters, and amount to 12×18—216 different letters. It is no easy task for little children to acquire a perfect knowledge of them. It can be accomplished by a very bright child within one month; but, considering the general irregularity in their attendance, and other hindrances, three months is generally allowed for completing the alphabet. *Seven* are now making good progress in their spelling lessons. Two are able to read imperfectly in the Testament. All of them are taught the Lord's prayer and a catechism. The teacher of this school is a female, wife of a schoolmaster in the same village. She is the only female within many miles of this place, who had learned to read before the establishment of this mission.

At my request, her husband, who collected the children, has written you a letter which now lies before me. The translation of it is as follows:—

I, *Valupully*, praying that the grace of God may abound to the members of the Princeton School society, write as follows:—When the Rev. Mr. Poor came to live in Tillipally, I was teaching a boys' school. One day when he came to visit

my school, he inquired whether there were any females who could read in this village; to which I replied—"There is no such custom as teaching females among the Tamul people—yet my wife can read." At his request, I called her and gave her a book in which she read to him; after which Mr. Poor made her a large present, and told me, that if I would collect girls and teach them, he would give me a certain sum of money monthly for each girl, and a present of nice cloth for myself. He also promised to give clothes and other small presents to all the girls who came to learn. Being pleased with the idea of getting no small wages, I immediately set about the work of collecting girls. When I told the people of the presents which Mr. Poor had promised, they said, "How can we send our children to learn? There is no such custom here; and do you think we will disgrace ourselves by sending our children to learn this newly invented Christian religion? The object of the padre (minister) who teaches it, is only to get a living by it." They also treated me with great contempt. I was, however, determined I would have a school at any rate; so I collected a few girls from families related to me; yet it was but of short continuance. They were soon dispersed by the sneers of their neighbours. At length Mr. Woodward came to live at Tillipally. He called me one day, and told me what benefit would result to society if the females in the country could be taught to read and write, and encouraged me to make another attempt. I did so. I went from house to house trying to show my neighbours that it would be much for their interest should they send their girls to schools; but I met with no better reception than before. After I had answered all their *old* objections, such as "there is no such custom," &c. they urged a new one, which was, "Should we send our girls to learn *that* religion, then *our own* would, in a short time, be destroyed." They also said, I was a fool for going into the service of the Padre, because, said they, "we shall not send our girls to learn: how can that religion which turns the world upside down, spread? It cannot. Very soon the Padre will be discouraged and go away, then poor man! what will you do? Ah! you will run to the Padre, catch hold of his feet, cry, and break your heart." I said nothing in reply, but from time to time renewed my intreaties. At length, some poor people, who were in great want of a little pecuniary assistance, came to me to borrow money, which I lent, on condition that they would send their daughters to my school, to which they consented. In addition to the present given by Mr. Woodward, I also, from time to time, gave them a little rice, plantains, cocoa nuts, &c., and in a variety of ways did little favours for their parents. In this manner, I at length collected a school of 25 girls, which has quite shaken the old custom. The face of things has materially altered. Even those who were most violent in their opposition to the new custom, now send their daughters to learn, lest children of lower caste, or poorer people, should be above them. I expect that many more will come after the rains. The object I have in view in giving this letter, is to tell you a Tamul proverb, the interpretation of which is as follows:—"If a man neglects his field in the season for sowing, he will need no servants to assist him in the time of harvest." Another, "If rain does not descend from the heavens above, nothing will spring up from the earth beneath." So in like manner, if you withhold your charities, not only that which has already been gained will be lost, but also *that* which a continued effort would secure.

Princeton School, No. 2. This school is established at Atchuvaly, 6 miles east from this place, and is taught by Sinnetamby, a man about 35 or 40 years of age, who was recently received into our church. The number of girls at present collected is 34. Two of them can read a little: 14 are in the spelling book, and 18 still in the alphabet. In one respect only can this school be considered more promising than the other: that is, that the teacher is pious, and will seek the spiritual welfare of the children. The other being nearer the station, will probably have more labour bestowed upon it by myself and assistants. For *this* school, I have recently built a Bungalow (school-house); for the other, which at present is taught in a dwelling house, I intend to build after the rains.

I assure you it is with no small degree of pleasure I find so many females in my native country, inclined to hear the cries of the India females, and prompt in acknowledging their claim upon them. And it is with equal pleasure that I witness the good which results from such benevolent efforts. It is possible, my Christian friends, that while you have been "scattering," you have also "increased." Have I a warrant for believing that your means for doing good have increased, in proportion to the good you have already done? At any rate, encouraged by the thought that your society is actuated by the principle that "it is more blessed to give than to receive,"

I will venture to recommend to your notice another female school, commenced under circumstances of much interest. The school was collected by a female who was taught in one of my schools, 14 years of age. She is sister to my catechist, to whom I gave the name of my much esteemed fellow student, Charles Hodge. She is one of the eleven females who renounced idolatry when I formed a Christian congregation; (an account of which you can read, should it find its way into the Herald or Recorder.) She has repeatedly been more or less concerned for the welfare of her soul. The children collected by her (15 in number) are many of them her relatives. Two of them are the children of C. H. Another interesting fact, which does not appear in a journal I sent a few days ago, is, that the school is *taught* in the bungalow built for Christian worship, on the ground which was recently occupied by a heathen temple. The circumstance of the removal of the temple and erection of a new building by Christians, is mentioned at length in the journal sent. Should the society be pleased to take this school also under their patronage, please to give me the earliest information. In a list of schools I sent to the Board, this school is called *Vermungarmun*, the village in which it is taught. I trust the good ladies in Princeton will excuse my seeming partiality to them. I confess I am partial to the place in which I imbibed the spirit of missions. It was in that place, in a retired grove, not far from the "school of the prophets," that I gave myself up to the Lord to be sent "far hence to the Gentiles." Some of the sweetest days I have enjoyed in communion with God was while I was in Princeton. Moreover I have experienced many favours from the friends of Jesus in that place, which, though never suitably acknowledged, have never been forgotten by me. May the Lord reward you abundantly for every drop of cold water given in the name of a disciple, either to the heathen, or to your unworthy friend,

and brother in Christ,

HENRY WOODWARD.

Sandwich Islands.—Mr. Chamberlain, one of the missionaries at Honoruru, Island of Oahu, writes, under date of Sept. 14, 1827, that the number of natives present at the morning service at that station on the Sabbath, was generally about 2000. At a religious service on Wednesday, from 300 to 600, and occasionally 800 or even 1000 attended.

We have, he adds, a meeting for social prayer and exhortation on Thursday evening at the mission house, for the members of the church, candidates for baptism, and a few of the most serious of the natives who profess to be guided by the word of God. We do not admit to this meeting all who apply, for our house would accommodate but a small part of those who would gladly enter. It is designed rather for those who give hopeful evidence of piety than for those who are merely seeking instruction.

After speaking of a propensity in the natives to trust in the form of godliness without the power—just such a state of moral feeling as was to be expected—and of his efforts to counteract its influence, he remarks, that it is his full belief that the cause of evangelical piety is gaining ground.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of June last, viz.

Of Hugh Auchincloss, Esq., Treasurer of the Presbytery of New York, from Rev. Robert M'Cartee, Pastor of Canal Street Church, for the Contingent Fund	$20 00
Of Furman Leaming, Esq., his subscription for the Permanent Fund	50 00
Of Rev. Dr. John M'Dowell, collected by Rev. Joseph M. Ogden, in Susquehanna Presbytery, for the New York and New Jersey Synodical Professorship, being in part of sums subscribed in the following congregations, viz. Kingston 25; Northmoreland 11; Braintrim 12; Montrose 6; and Wyalusing 1	55 00
Of Rev. Alexander Williamson, from the Female Mite Society of Newville, in part of his subscription for the Oriental and Biblical Literature Professorship	15 00
Of Thomas H. Mills, Esq., for the Woodhull Scholarship	75 00
Of Col. Wm. A. Dunham, of M'Intosh County, Georgia, per U. S. Branch Bank, New York, for the Nephew Scholarship	175 00
Amount received for the Seminary	$390 00

The Treasurer has also received the following, viz.		
Of Miss Olive Sproat, her donation for the Missionary Fund		$5 00
Of Rev. Robert Kennedy, M'Connellsburg, for ditto		11 50
And for the French Protestant Church in New Orleans, viz.		
Of Messrs. Ralston, Henry, Ely, Allen, and Maybin, each $50	$250 00	
Of Charles Chauncey, Esq.	30 00	
Of Messrs. A. White, M. Newkirk, Jos. Montgomery, and J. Hanson, each $20	80 00	
Of Messrs. Dulles, Schott, M'Clelland, Kerr, and Leaming, each 10	50 00	410 00

View of Publick Affairs.

EUROPE.

An arrival at New York has brought London dates of the 22d of May, Liverpool of the 24th, and Paris of the 20th. Before this arrival, authentic intelligence had been received of the declaration of war by Russia against the Ottoman Porte; and little beside the Russian Manifesto, and the first movements of her armies, is yet known. We shall chronicle, under the proper heads, the occurrences of the most importance which have transpired during the past month.

BRITAIN.—The Bill for the repeal of *the corporation and test act* has past both houses of the British Parliament. There was a large majority in favour of it in the house of Lords, as well as in the Commons. It has also received the royal sanction, and of course has become a law. It is accompanied by the form of a declaration, calculated to protect the established church and clergy—We should suppose they ought to be able to protect themselves. It appears that a committee of the Commons had reported in favour of the Catholick claims, and that the report was agreed to by the house. On the motion of Sir Francis Burdett, who had taken the lead in this whole business, a resolution which had been passed in the Commons, in favour of the Catholicks, was intrusted to a committee charged with asking a conference on the subject with a committee to be appointed by the Lords. The conference was held on the 19th of May, and the subject, at the last dates, was before the Lords, with an expectation that something favourable to the Catholicks would be the result—On such a result, it is stated, the Duke of Wellington had intimated to the king, his remaining in office, as prime minister, would depend—A difference among the members of the cabinet in relation to this topic, and another apparently of little moment, was expected to issue in the resignation of Mr. Huskisson and Lord Palmerston.—A modified corn bill was likely to pass.—It appears that Britain and France continue their alliance with Russia for the pacification of Greece, but will take no part in the war declared by the latter power. It seems to us that it will not be easy to contend with the Turks in the Morea, and be at peace with them in all other places.—The house of Commons has sanctioned a proposition for granting a pension of 3000 pounds a year to the son of the late Mr. Canning.

FRANCE.—It appears that peace has been concluded between France and Algiers. The treaty is not yet published, nor the exact purport of it known. France is augmenting her armies very considerably—avowedly for the purpose only of being in a respectable military attitude, at a time when the state of Europe calls for such a measure: yet the minister of marine, in the chamber of Deputies, on the 13th of May, remarked "that the peace of Europe would not long be interrupted." On the same day, General La Fayette brought forward a motion, the object of which was to request the king to restore, or reorganize the National Guards. The project of a law on the press was before the deputies; and an earnest and long protracted debate was going on, in regard to a loan of eighty millions of francs.

SPAIN.—The king of Spain has taken up his residence at Saragossa. The authorities at Madrid, it is said, send petition after petition to his majesty to return to his capital; yet his stay is protracted, although he is dissatisfied with his reception and situation at Saragossa. The French minister, it is stated, is urging him to declare against the proceedings of Don Miguel in Portugal. But if he does this he must disoblige the Apostolicals, and act contrary to his own wishes. The Spanish armies, it appears, are not

paid, and very scantily fed. The French garrison has entirely evacuated San Sebastian, and has been replaced by a corps of famished Spanish troops.

PORTUGAL.—The faithless Don Miguel appears to be placed in an awkward and embarrassing situation. He wishes to set aside the constitution of Don Pedro, which he has sworn to support, and to proclaim himself absolute king of Portugal, and indeed has done all but formally issue a proclamation for that purpose—having, with this view, issued orders for calling the Cortes "according to the ancient laws of the monarchy." In some parts of the kingdom his partizans have actually proclaimed him agreeably to his wishes: yet in one or two instances where this has been done, the troops have remained faithful to their oath to defend the existing constitution. But he is most alarmed, as well he may be, by finding that the ministers of all the foreign powers, not excepting even Spain, will leave his court, as soon as he shall have decidedly taken the course which he wishes to pursue; and that the powers that these ministers represent will not recognise him in the character which he wishes to assume. It is stated in the last accounts, that the foreign ministers, in consequence of the call of the Cortes, had actually declared their functions at an end. We have always wondered that any confidence should be reposed in this profligate, and now perjured man. Where the mischief will end which he is bringing on his country, it is impossible to say. The remainder of the British troops were leaving Portugal, at the date of the last advices.

GREECE.—Within the last month, we have heard nothing of much importance from Greece. The ports of the Morea are blockaded by the fleets of the combined powers, and Greek piracies are checked, but not terminated. Ibrahim Pacha, however, is not only still in Greece, but, if we believe reports, is desirous to remain there. We suspect he will remain longer than he would choose, as he can receive no reinforcements from Egypt, since all the ports of Greece are blockaded, and the Sultan will want all his troops to oppose the Russians. It is moreover stated, that the Albanians in his army have revolted, and seized on Coron, and massacred the whole garrison, composed of Arabs; and that they have asked the Mainotes to open them a way to return to their own country. The whole of their country, indeed, appears to be revolting from under the authority of the Turkish Sultan.

TURKEY.—We hear nothing new in regard to Turkey, farther than that vigorous warlike preparations are continued, and that it is believed the first decisive stand in opposition to the Russians, will be made at Adrianople, about 130 miles to the north-west of Constantinople. We perceive that the opinion is pretty prevalent, that the Russians will obtain an easy victory over the Turks—It may be so; but the uncertainties of warfare are great; and calculations on this subject are, perhaps, more frequently disappointed than on any other. The God of battles decides—and "the battle is not always to the strong." Humanly speaking, the probability is all in favour of the ultimate triumph of the Russian arms; but we shall be disappointed if the conflict be not a bloody one. On the part of the Turks, it is a religious war, and they will probably fight to desperation. Their inactivity in regard to Greece, furnishes no criterion by which to judge of the pending conflict with Russia. They have never regarded the Greek rebellion, till lately, as a very serious affair. They are now to contend for Islamism, as they say and believe—and according to their creed, death itself in such warfare, insures an immediate passage to Paradise. For ourselves, we much incline to the opinion, that as Mahomedanism was established by the sword, so it is destined to be destroyed by the sword. Christian missions have made but very few Mahomedan converts, and we fear will never make many. Yet the imposture of Mahomet will come to an end, and we believe the time for its extinction draws nigh. How it will be affected by the existing conflict is not for us to predict. War is a dreadful scourge; but we cannot say that we felt any regret when we heard that this war was commenced. We regard the present Sultan and his myrmidons, as a set of murderers, who have forfeited their lives by the law of nature, and nature's God. He may use any instrumentality for their punishment, which seems meet to his holy sovereignty; and it is one of his ordinary dispensations to use one sinful nation to correct another. As far as we can judge, the Russians, in the present instance, have had what has usually been thought and called "just cause of war."

RUSSIA.—The Russian declaration of war against the Ottoman Porte is dated at St. Petersburgh, April 14 (26th our style), 1828. It is ably drawn up, and states with great particularity the efforts and sacrifices which Russia has made for the preservation of peace, the forbearance she has used, and the insults, provocations, and violations of treaties and promises on the part of the Porte, by which she has at length been reluctantly compelled to an open declaration of war. We are fully aware how easy and how common it is, on such occasions, to make a plausible statement. But many of the facts alleged in this declaration have long been matters of publick notoriety; and particularly

the Hatti Scheriff, as it is called, of the 20th of last December, in which Russia was denounced in the most opprobrious terms, and the consequent detention of her vessels, and interruption of her trade on the Black Sea, by closing the Bosphorus—altogether constituted such outrages, as no nation could be expected peaceably to endure. War is declared, and declared in such terms that peace cannot be made but on the most humiliating terms, to one or other of the belligerent parties. The Russian emperor declares "he will not lay down his arms till he has obtained the results stated in his declaration;" and these results are nothing less than "the inviolable liberty of the commerce of the Black Sea, and the navigation of the Bosphorus," effectual measures to secure "the observance and efficacy" of all existing treaties and engagements, and "the making good of all the expenses caused by the war, and the losses sustained by the subjects of his imperial majesty." From these terms the Russian emperor, after avowing them to the world, cannot recede without a loss of character and influence; and with these terms we doubt if the Sultan could comply, if so disposed, without a loss of his throne and his head; and even if these were safe, the compliance would go far to annihilate the Mahomedan power. We therefore look for a most sanguinary conflict—and if, before it is over, the other powers of Europe do not enter "the bloody arena," it will be something unusual. On the 7th of May, the Russian troops were to cross the Pruth, into the Turkish dominions; on the 27th of the same month the manifesto or declaration of war was read in all the churches of St. Petersburgh, and under the direction of the Metropolitan of St. Petersburgh and Novogorod, mass was celebrated, and a Te Deum chaunted. The emperor and the two empresses—the dowager and the reigning empress—with the prime minister, Count Nesselrode, have set out for Odessa. The emperor, it is said, will proceed immediately to Ismail. About 300,000 Russian troops, of whom 60,000 are cavalry, are marching into Turkey. No information has yet been received of any battle. The Russian troops are to receive supplies and reinforcements by the way of the Black Sea—the Northern and much of the Western coasts of which appear to be under the control of Russia.

Austria and Prussia.—These great powers are both augmenting their armies, and marching them as near as they conveniently can to the scene of military operations, on the frontiers of the belligerents. But both profess their intention to observe a strict neutrality.

Sweden.—This kingdom, which we do not often mention, is, we suspect, the happiest at present on the continent of Europe. In the full enjoyment of peace, and all its concerns managed by a truly wise and patriotick king, although not the most favourably situated either for agriculture or commerce, it cannot but be prosperous. We have recently learned, that the young prince Oscar is, in all respects, a youth of the highest promise.

ASIA.

We have heretofore had occasion to notice a formidable rebellion, which had broken out in the North-western part of the Chinese Empire. Recent accounts from the East announce a great victory obtained by the forces of the Emperor over the Rebels, after a very bloody conflict. The rebellion, however, seems not yet to be subdued.

Every new arrival from India brings intelligence of the success of the Protestant missions in that populous region. A very intelligent friend of missions, who went to India on commercial business, and has recently returned, has assured us personally, that the American Missionaries in the Island of Ceylon are now witnessing the success of their pious labours, in a manner heretofore unprecedented in India—A most happy revival of religion has taken place among the youth of their schools, male and female. He also says, that at a place on the continent, nearly opposite to Ceylon, a very great religious excitement has been produced among the natives, by the Missionaries of the English established church.

AFRICA.

We are glad to be able to state, on information that appears to be correct, that a report not long since so current as to be generally accredited, that the English were on the point of abandoning their colony at Sierra Leone, is wholly without foundation. We hope that our colony at Liberia will appear to have met with popular favour, by liberal contributions to the funds of the Colonization Society, on the late celebration of our National Independence.

AMERICA.

Buenos Ayres and Brazil.—Negotiations for peace between these powers are on foot, but it seems uncertain how they will terminate. That both are tired of the war, and neither able to continue it with vigour, is sufficiently evident; but there seems to be an invincible reluctance on both sides to give up the Banda Oriental, the bone

of contention. The Emperor of Brazil opened what he calls his General Congress, on the 3d of May. We have seen his speech—It is swelling and egotistical—He speaks of having made proposals of peace to the republick of Buenos Ayres, "to be established on just and honourable principles, and such as shall comport with the national honour, and the dignity of my imperial throne. If this republick should not acquiesce in my highly liberal and generous propositions, which I proclaim to the world are made in good faith, however much it may grieve my imperial heart, we must continue the war, and continue it with redoubled energy; such is my immutatable resolution." He tells the congress that he has a good understanding with other powers, and says, we think a little sneeringly at us, and with manifest self-complacency—"The government of the United States of America, has just named a charge d'affaires to this court, in the place of the one who has retired." As the consequence, we doubt not, of letting him off too easily, after the insolence by which he compelled Mr. Raguet to leave his court, he is still treating our merchantmen in the most unjust and oppressive manner—A gentleman has recently arrived at Boston, "who was a prisoner of the Brazilians *ten months*, and *in irons*, and made his escape in March last."

COLOMBIA.—The National Convention of Colombia is in session, and Bolivar has, it appears, resigned into its hands all his powers and prerogatives—We copy the following from the United States Gazette—

"The President of Colombia has prohibited the use of Jeremy Bentham's Treatises on Civil and Political Legislation, in the universities of that republick.

"In resigning into the hands of the National Convention, the mace of the president and the sword of the general, the Liberator cautions that body against a neglect of duties, signifies to them that the publick credit is at the lowest ebb, and the government itself ill constituted—the right of suffrage being too diffusive, and the legislative body possessed of too much power; that civil courts should no longer have jurisdiction over military cases; that subordination had been destroyed by the impertinent interference of subalterns, in affairs appertaining to superiors; and that no publick officer, the treasurer excepted, had received half his pay; and that Colombia could not expect to be valued by other nations, until she showed herself capable of regulating her internal affairs—which must be done by a stronger executive and inexorable laws."

From MEXICO and CENTRAL AMERICA, we have nothing to report.

UNITED STATES.—We believe it is commonly happy for a free country when it offers to the historian, or chronicler, none of those striking occurrences with which he seeks and delights to fill his page. Such is eminently the state of our country, at the present time. If there is any thing among us that can be called *striking*, it is the rapidity and extent of our internal improvements. It would seem as if our whole land was soon to be intersected, in all directions, by canals and rail roads. The harvest of hay and winter grain, is also so extraordinary as to invite special attention. We doubt if ever the earth, in this country, yielded so great an abundance of those articles as are now falling before the scythe and the sickle; and the season for ingathering has also been peculiarly favourable. The crop of Indian corn, always an important one in the United States, is also highly promising—And as yet, general health is added to our other blessings. A pretty ardent strife indeed still exists among our politicians, and citizens generally, in relation to the next presidential election; but we are glad to say, that it seems less acrimonious—makes more appeal to reason and fact, and less to passion and party spirit—than it did some time since. It will all be settled—peaceably we trust—in a few months more, and then, after a little fretting on one side, and self gratulation on the other, the whole agitation will be over. The last anniversary of our national independence was, on the whole, celebrated more as becomes freemen and Christians, than on many former occasions. There is still much room for improvement, but we rejoice to observe that the day is increasingly appropriated to some special religious observances, and to the patronizing of benevolent and truly patriotick institutions or enterprises. We must also express our gratification at the success which in some parts of our country attends the efforts made to suppress intemperance, and Sabbath breaking. The entire correction of those destructive and heaven provoking evils, will be one of the best expressions of gratitude that can be made to Him whose distinguished goodness to us as a people is so conspicuous; and all who fear God or love their country, ought to feel themselves loudly called on to take their part in this work of reformation.